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LETTERS

WRITTEN DURING

A TEN YEARS' RESIDENCE

AT THE

COURT OF TRIPOLI;

PUBLISHED FROM THE ORIGINALS

IN THE POSSESSION OF THE FAMILY OF THE LATE

RICHARD TULLY, ESQ.

THE BRITISH CONSUL.

COMPRISING

Authentic Memoirs and Anecdotes

OF

THE REIGNING BASHAW,

[illegible]MILY, AND OTHER PERSONS OF DISTINCTION;

ALSO, AN ACCOUNT OF

THE DOMESTIC MANNERS

OF THE

MOORS, ARABS, AND TURKS.

8606

. . . . Mi gioverà narrare altrui
Le novità vedute, e dir, io fui.—*Gier. Liber.* xv. 21.

THIRD EDITION.

IN TWO VOLUMES.

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PREFACE

TO

THE FIRST EDITION.

THE authenticity of the following letters is strikingly proved by the intrinsic evidence of almost every page. They were written by the sister-in-law of the late RICHARD TULLY, Esq. his Britannic Majesty's Consul at the Court of Tripoli, between whose family and that of the Bashaw, it will be seen that the closest intimacy subsisted for many years.

Though some time has elapsed since the occurrence of the events which are here detailed, yet as, in the parts of Africa to which they refer, the natives neither admit nor even know of innovation, their manners remaining from age to age invariably the same, this circumstance cannot affect what is related or described.

The work will be found an object of peculiar curiosity, from the lively and artless manner in which it lays open the interior of the Court of the Bashaw of Tripoli. It contains, we believe,

the only exact account which has ever been made publickly known of the private manners and conduct of this African Despot, and it details such scenes and events, it gives such sketches of human weakness and vice, the effects of ambition, avarice, envy, and intrigue, as will seem scarcely credible to the mind of an European.

It has also been the object of the author t present a faithful picture of the manners, ideas, and sentiments, of the Moors in general—a task which could not possibly have been effected, except under peculiar circumstances, owing to the almost utter impracticability of any Christian, male or female, being introduced into the interior circle of Moorish families of distinction, and still much less that of the Bashaw.

As a proof of the close intimacy which subsisted between the family of the Author and that of Ali Coromali, the late Bashaw, it may be mentioned that the Consul, finding it necessary to repair with his lady to England for a short time, the Bashaw and Lilla Halluma (called by her subjects Lilla Kebbierra, or Queen of Tripoli)

entreated them to leave their two children under their sovereign protection till they should return, assuring them that nothing the country could produce, should be spared to render their children happy. Lilla Halluma offered to consider them as *bint el bled* (daughters of the country), and to guard them as her own children; adding, that she would promise in the most solemn manner "by the Prophet," that neither their religion, nor manners, should be in the smallest degree interfered with, while their parents were absent.

It may be supposed that, friendly and condescending as this proposal was, it could not with propriety be accepted, considering the opposite tenets and manners of the parties: yet the offer clearly proves the habitual intercourse and confidential intimacy which subsisted between the families, and which consequently gave rise to such frequent interviews as left not the slightest events unknown to the author of the journal.

The Consul's daughters also, being both born in Tripoli, and speaking the Arabic language

from their infancy, were easily and even eagerly admitted into habits of close intimacy with all the female part of the Royal Family, by which means they frequently promoted reconciliation between the Moors and the English residents, and created, on the part of the Bashaw, such an attachment towards our nation, as induced the natives to regard the latter at that time with peculiar attention and respect. Many incidents will present themselves, in the course of the following sheets, to confirm the truth of this statement.

These particulars will sufficiently account for the detailed manner in which are related not only the anecdotes of the Castle, but those of many persons of distinction, with a narrative of the late intestine commotions, which originated in the conduct of the present Bashaw, and which will be found to exhibit many singular customs and incidents attendant on a Moorish war.

The state of Tripoli, owing to the change in its government, the ferocity of Useph Bashaw

its present sovereign, and the severity of the laws imposed by him, seems to preclude the possibility of similar minute accounts being again collected, at least till some very distant period, and then chance must bring together coinciding circumstances, equally felicitous with those here mentioned, to afford the necessary information.

Considering the natural jealousy, however, of the African character, and the inveterate prejudices which peculiarly characterize the Moors, it is hardly within the bounds of human probability that any traveller through the country, or even any resident clothed with diplomatic authority, will be admitted to the social and familiar state of observation which was possessed by the author of these letters. At this time, therefore, when the attention, not only of the British public, but of the greater part of the civilized world, has, with eager curiosity, been turned towards the coast of Barbary, in expectation of there seeing a nearer approximation to the enlightened principles of other nations, with regard [redacted]ts and liberties of mankind;

at this eventful period, which has already yielded so many triumphs to justice, and which indicates still more extensive and permanent blessings to follow over all the earth, an accurate, and, as it were, domestic picture of that country in general, or of any one of its sovereignties in particular, cannot fail to fix the consideration of every one who has the exalted interests of humanity near to his heart.

Under the existing circumstances, therefore, of the relative situation of Europe and Africa, these letters will prove no less important to the political inquirer, than amusing to the public at large; laying open much that will materially assist the comprehensive views of the statesman, blended with all the rich entertainment which so greatly distinguished the correspondence of Lady Mary Wortley Montague.

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ALI COROMALI..... Bashaw of Tripoli.

HASSAN BEY..... Eldest Son of the Bashaw.

SIDY HAMET..... Second Son.

SIDY USEPH ..... Third Son (afterwards Bashaw of Tripoli)

LILLA HALLUMA..... Wife of Ali Coromali, Bashaw.

LILLA UDUCIA..... Eldest Daughter of the Bashaw, and Wife of Hadgi Murat.

LILLA FATIMA ..... Second Daughter.

LILLA HOWISHA..... Third Daughter.

LILLA AISHA ..... Wife of Hassan Bey.

LILLA ZENOBIA ..... Eldest Daughter of Hassan Bey.

LILLA HOWVIA ..... Wife of Sidy Hamet, second Son of the Bashaw.

HARBOUR of TRIPOLY in the West.
Tripoly
English Fort
Bruce
PORTO SKIRA
or Skyra
MAP
of the REGENCIES of
TRIPOLY
AND
TUNIS.
MEDITERRANEAN SEA
SICILY
MALTA
Cape Bon
Tripoly
Tunis
Cape Mesurata
Cape Tenes
Algiers
Bona
Cape Rosa
Cape Bona
Cape Tabia
Cape Negro
Cape Blanco
Cape Serrat
Cape Zibeb
Cape Farina
Cape Carthage
Cape Mercury
Cape Zebeb
Cape Bizerta
Cape Porco
Cape Roman
Cape Tedles
Cape Spartel
Cape Ghir
Cape Bojador
Cape Nun
Cape Non
Cape Bajador
Cape Blanco
Cape Verd
Cape Palmas
Cape Three Points
Cape Lopez
Cape Negro
Cape Formosa
Cape Bon

LETTERS

WRITTEN DURING A

RESIDENCE AT TRIPOLI.

July 3, 1783.

I AM induced to believe that I shall be able, during my stay here, to present to you a series of events not unworthy your perusal. I am the more confirmed in this belief from the peculiar facilities afforded me by a constant intercourse with the Bashaw and his family. I purpose simply to relate facts as they occur, without the least embellishment, as that, I conceive, would not increase the interest which they may probably inspire.

Previous to entering the Bay of Tripoli, a few miles from the land, the country is rendered picturesque by various tints of beautiful verdure: no object whatever seems to interrupt the evenness of the soil, which is of a light colour, al-

most white, and interspersed with long avenues of trees; for such is the appearance of the numerous palms planted in regular rows, and kept in the finest order. Their immense branches, coarse when near, are neat and distinct at a distance. The land laying low and very level, the naked stems of these trees are scarcely seen, and the plantations of dates seem to extend for many miles in luxuriant woods and groves. On a nearer view, they present a more straggling appearance, and afford neither shelter nor shade from the burning atmosphere which every where surrounds them.* The whole of the town appears in a semicircle, some time before reaching the harbour's mouth. The extreme whiteness of square flat buildings covered with lime, which in this climate encounters the sun's fiercest rays, is very striking. The baths form clusters of cupolas very large, to the number of eight or ten crowded together in different parts of the town. The mosques have in general a small plantation of Indian figs and date-trees growing close to them, which, at a

* Tripoli, the capital, and the Æo of antiquity, is situated in latitude 32° 54′ north, longitude 13° 18′ east, and built on a neck of land, which projects a short distance into the sea.

Blaquiere's Letters from the Mediterranean, vol. ii. p. 21.

distance, appearing to be so many rich gardens in different parts of the town, give the whole city, in the eyes of an European, an aspect truly novel and pleasing. On entering the harbour, the town begins to discover dilapidations from the destructive hand of time, large hills of rubbish appearing in various parts of it. The castle, or royal palace, where the Bashaw resides, is at the east end of the town, within the walls, with a dock-yard adjoining, where the Bey (the Bashaw's eldest son, and heir to the throne) builds his cruisers. This castle is very ancient, and is enclosed by a strong high wall which appears impregnable; but it has lost all symmetry on the inside, from the innumerable additions made to contain the different branches of the royal family; for there is scarcely an instance of any of the blood royal, as far as the Bashaw's great grandchildren, living without the castle walls. These buildings have increased it by degrees to a little irregular town.

The arrival of Christians in the harbour occasions a great number of people to assemble at the mole-end and along the sea-shore, the natutural consequence of an African's curiosity, who, never having been out of his own country, finds as much amusement at the first sight of an

European, as his own uncouth appearance affords to the newly arrived stranger. It consequently, after our arrival here, was not easy for us, during some minutes, to draw off our attention from the extraordinary group we perceived. It was noon when we disembarked, an hour when, on account of the extreme heat at this season, no Moor of distinction leaves his house; but a number of the Bashaw's chief officers, some of them from the Bashaw, and some on their own account, came to welcome Mr. Tully on his return to Tripoli. This being the first time we had seen assembled together so many persons, splendidly arrayed in the fashion of the east, their appearance was rendered more striking. Their long flowing robes of satin, velvet, and costly furs, were exhibited amidst a crowd of miserable beings, whose only covering was a piece of dark brown homespun cotton, or a lighter web, resembling a dirty blanket, but which (by a wretched contrast) heightened the lustre of those who passed among them towards us. Of these brilliant figures I shall only describe three, who spent nearly the whole of the day with us; these were Mustapha Scriven (the prime minister), and two ambassadors, Hamet Coggia and Hadgi Abderrahman. The two latter have been at most of the courts of Europe; their address is easy and

polite, and they are perfectly well-bred and well-informed. Hamet Coggia is by far the more enlightened of the two, differing from a Christian in little more than his habit. Though an old man, he is still very handsome, and has a very fine figure. He speaks English perfectly well; visits much at the Christian houses; is easy in his manners; and at dinner gives English toasts and sentiments, and seems quite at home. Each of these persons had several attendants, consisting of Moorish officers and servants, as well as black slaves. The dresses of the latter and their rattling arms, were equally striking from their noise and brilliancy; for when these attendants were summoned near, little more could be heard than the din of the arms, with their long pendant silver chains.

The first minister had on a short jellick, or jacket, of crimson satin, embroidered with gold down the front, made like a waistcoat sewed up before and behind, and put on by introducing the head through an opening at the neck. Over this, he had a short caftan of purple velvet, open before, and with sleeves down to the wrists, slashed so as to turn up and shew a different coloured stuff embroidered with silver: down the slash was sewed small gold-thread buttons close

together, each button finished at top with a coral bead; and the same kind of buttons were also on each side of the front, which was of gold and silver thread about four inches wide. A thick girdle, made of gold and silver, fastened these two dresses at the waist. Over these, he had on another caftan made full, and long enough to reach the ground, of pale yellow damask, with light green satin cuffs richly embroidered round the edge with gold and silver, slashed and turned up; and over all, he wore a transparent white woollen bernuse, a sort of wrapping cloak immensely wide with a number of white tassels. He had this over the right shoulder and brought under the left arm: it hung gracefully over the dress and swept the ground as he walked along. This part of his habit had a beautiful effect, being as thin as gauze, and displaying clearly all the colours under it. He had on a very large white turban of the finest muslin, with a green shawl passed carelessly over it and brought round the neck. Yellow half boots, and over them slippers of the same colour (which are taken off on going into an apartment), and a pair of long white muslin trousers, reaching nearly to the ankle, completed his dress. People of less consequence wear trousers of white cotton, or of blue or brown

coarse cloth, and less ample. Handsome ones are about seven yards wide. The size of the turban increases here according to the rank of the wearer. Two or three of the highest in the suite that followed these persons had turbans of a very moderate size compared to those of their chiefs. The others had red cloth caps, round which was rolled two or three times a coloured shawl twisted, with one end brought round the neck, and the other flung over the left shoulder. These shawls are worn of the very finest texture by people of consequence, but only when they ride or hunt; and then the young men wear them to cover nearly the left eyebrow, and so high on the right side as to discover the ear. A young Moor thinks himself quite irresistible with his shawl worn in this manner; but it is sometimes fatal to the wearer, serving for the instrument of death, as it takes less time to tighten one end of it as it hangs round the victim's neck, than to strangle him with the fatal cord, sent to him from the Bashaw.

Hamet Coggia, who, the day before we arrived, was appointed ambassador to Morocco, had on a dress very different from the rest: instead of the number of coverings I have just described, a bernuse of the finest scarlet cloth,

with gold lace at least six inches wide entirely round it, wrapped him completely up. These bernuses cost a considerable sum of money, and are a present from the Bashaw to each of his ambassadors at their departure on an embassy. From this description you will conceive that the Tripolitan dresses, almost covered with gold and silver, and with so much rich drapery over them, make a most superb appearance.

The city of Tripoli is, or rather has been, surrounded by a prodigiously strong wall, and towers, which are now in bad order; but persons of judgment in these matters say, that with repairs only, it might soon be made one of the strongest fortifications. The sea washes this town on three sides; and on the fourth a sandy plain, called the Messea, joins it to the rest of the country. On the east it is divided from Egypt by the dreary deserts of Barca, where none reside except occasionally the wandering Arab.

Not far from this spot, it was, that idolators paid divine worship to their deity Jupiter Ammon, under the figure of a ram; and here stood the famous temple dedicated to his name, which few could approach, on account

of the burning sands, which still divide the inhabitants, or islanders, of this sandy ocean from the rest of their species. Ages pass without a traveller attempting to cross these burning seas. This city is much less than either Algiers or Tunis, neither of which states have been Moorish kingdoms quite four hundred years. About the year 1400, three different bands of soldiers, under the protection of the Grand Signior, settled at Tripoli, Tunis, and Algiers; and from them these people sprung. This state soon became very flourishing, and continued so till the rigorous siege it sustained from the Spaniards, who attacked it, under the general Don Pedro de Navarra. Since that period, though harassed by the Spanish and the English, and latterly by the French, it has continued in the possession of the Turks and Moors, and governed by a Turkish bashaw. It was tributary to the Porte for a long series of years, until freed from this yoke: it afterwards remained entirely under a Moorish sovereign. The town is so uneven with accumulated rubbish, on which they often build without removing it, that the thresholds of some of the street doors are on a level with the terraces or tops of houses not far from them. The streets are narrow, but nearly double the width of those at Tunis and Algiers. There is only

one kind of vehicle used here for conveyance, and that kept only by a few of the great Moors, for the females of their families. It is a sort of palanquin, entirely enclosed with linen, and placed on the back of a camel. The one belonging to the Bashaw is very richly and elegantly adorned, inside and out, and is merely for the purpose of conveying the ladies belonging to his own family to their country residences. None of the ladies belonging to the royal family ever walk in the streets, except when they go to their mosques, to fulfil a vow, or make an offering, which they frequently do on various occasions, but with the greatest circumspection. They go out as late as eleven or twelve o'clock at night, attended by a considerable guard from the castle. A number of black female slaves and Moorish servants form a large body, in the very centre of which the princess or princesses walk, with their own particular attendants or ladies encircling them. The guard continually announces them as they go, to give timely notice of their approach. They have with them a great number of lights, and a vast quantity of burning perfume, which is carried in silver fillagree vases, and also large silver ewers of rose and orange-flower water, to damp the burning perfume, which, during their walk, produces a

thick cloud around them, composed of the finest aromatic odours. Either of these accompaniments, besides the vociferous cry of the guards, is fully sufficient to indicate the approach of the royal party, in time to leave the way clear for them; and this is particularly necessary, as their law decrees no less a punishment than death for any person, who may be in the streets and remain there while their ladies are passing by, or for any man who may look at them from a window. Of course, every place is perfectly free from spectators before they come near to it.

Women of a middle station of life generally go out on foot, but hardly ever without a female slave or attendant. They are then so completely wrapped up, that it is impossible to discover more of them than their height, not easily even their size. They have a covering called a baracan, which is about one yard and a half wide, and four or five in length. This conceals them entirely, and they hold it so close over their face, as scarcely to leave the least opening to see their way through it. The Jewesses wear this part of their dress nearly in the same way; but they hold it in such a manner as clearly to discover one eye, which a Moorish woman dares not do if she have a proper regard for public

opinion, as her reputation would certainly suffer by it.

Merchandize is usually carried on the backs of camels and mules; and the dust they raise, in these dry sandy streets, is intolerable. The town stands on a foundation of rock. Here and there are a few remains of pavement, some of which are very ancient, and appear evidently to be Roman. They do not excel here in shops, the best of these being little better than booths, though their contents are sometimes valuable, consisting of pearls, gold, gems, and precious drugs. There are two covered bazars, or market-places; one of which is very large, and built in four aisles, meeting in a cross. These aisles are fitted up with shops, built on each side of them, containing every sort of merchandize, and having a way in the middle for purchasers to walk in. Several parts of this place are nearly dark, and the powerful smell of musk makes it very unpleasant to pass through it. The other bazar is much smaller, and has no shops in it. Thither only black men and women are brought for sale! The very idea of a human being, brought and examined as cattle for sale, is repugnant to a feeling heart; yet this is one of their principal traffics.

In consequence of the ruinous state of this city, the Bashaw incurs a great deal of displeasure from the Grand Signior, who rather than see it in the hands of the Christians, will garrison it again with a Turkish force. Heavy tributes used to be paid the Grand Signior from hence, which for many years he has generously excused; and if the Bashaw were to keep the place in order, the Porte would leave him in quiet possession of it.

The exterior of the great mosque, where the deceased relations of the royal family are buried, is extremely handsome. It stands in the main street, near the gate of the city which leads to the country, and almost opposite to the palace. Before the door of this mosque there is a second entry of neat lattice wood-work, curiously carved, with two folding doors of the same work: a great number of beautifully coloured tiles, with which the bottom of the lattice work is set, gives it an appearance of delicate neatness very pleasing to the eye. Over the doors of all the mosques are long sentences from the Koran sculptured and painted; those over the door of this mosque being more richly gilt and painted, and the sculpture much handsomer than in any others in the town. There is another mosque at

no great distance, having a door of most curious workmanship, carved in wood by the Moors. We stopped to look at it, but could not enter the building, it being the time of divine service. The appearance of the Moors at prayer was as solemn as it was strange. They were at that part of the service which obliged them to prostrate themselves and salute the earth: the whole congregation was accordingly in this posture, absorbed in silent adoration. Nothing seemed capable of withdrawing their attention for a moment from the object they were engaged on. The eye was alternately directed from earth to heaven, and from heaven to earth again, uncaught by any objects around, unheeded even by each other. They seemed wholly enwrapped in the prayers they offered up in this humble manner from the ground. There are no seats in the mosque, no desks, nor hassocks, nor pews: the people stand promiscuously together, without distinction of rank or dress. The women are not permitted to attend public worship: they go to the mosques only at midnight.

The coffee bazar is where the Turks meet to hear and tell the news of the day, and to drink coffee: it is filled with coffee houses, or rather

coffee kitchens, which within are very black with smoke, and in which nothing but coffee is dressed. No Moorish gentlemen enter these houses, but send their slaves to bring out coffee to them at the doors, where are marble couches, shaded with green arbours. These couches are furnished with the most rich and beautiful mats and carpets. Here are found, at certain hours of the day, all the principal Moors, seated cross-legged, with cups of coffee in their hands, made as strong as the essence itself. The coffee served to the ladies of the castle has sometimes in it a quantity of cinnamon, cloves, and nutmeg. The Moors, when at these coffee-houses, are waited on by their own black servants, who stand constantly by their masters, one with his pipe, another with his cup, and a third holding his handkerchief while he is talking, as his hands are absolutely necessary for his discourse, he marks with the forefinger of his right hand upon the palm of his left, as accurately as we do with a pen, the different parts of his speech, a comma, a quotation, or a striking passage. This renders their manner of conversing very singular; and an European, who is not used to this part of their discourse, is altogether at a loss to understand what the speakers mean.

One of the grandest arches of antiquity stands yet entire at the Marine. The old arch, as the Moors term it, was built so long ago as A. D. 164, by a Roman who had the control of the customs. He erected it in honour of, and during the joint reigns of Marcus Aurelius and Lucius Ælius Verus. Marcus Aurelius, on the death of Antoninus Pius, with whom Lucius Verus likewise reigned, took him also as his colleague in the empire, though Lucius Verus had proved so vile a character that Antoninus did not nominate him at his death. When, in 161, these two emperors began to reign, they changed their names, which accounts for the great number of initials in the inscriptions on the arch. When this arch was built, there were few habitations nearer this place than Labeda, the Leptis Magna of the ancients, which is about three days' journey from Tripoli. Lucius Verus was at this time rioting in the woods of Daphne at Antioch, and committing all kinds of outrages throughout Africa; and the Romans having strayed to the spot where Tripoli now stands, to hunt wild beasts, found under this arch a welcome retreat from the burning rays of the sun at noon-day. It is thought by all good judges to be handsomer than any of the most celebrated in Italy, as the temple of Janus, though built

TRIUMPHAL ARCH AT TRIPOLI

of marble, and esteemed one of the finest of these edifices, has only a plain roof. This arch is very high, but does not appear so, being from the great accumulation of sands carried thither by the winds, exactly as deep beneath the surface of the earth as it is high above it. It is composed of stones so extremely large, that it seems wonderful how they were conveyed nither, considering there are neither stone nor stone quarries in this country; and it is no less extraordinary in such a country as this, how they could be raised to form this immense arch. No cement has been used to fasten them together, yet so solid are they that the hand of time, in its continual ravages around it, has left this monument of antiquity uninjured. The ceiling is of the most beautiful sculpture, a small part of which only remains in view, as the Moors, blind to its beauties, have for some time filled it up with rubbish and mortar, to form shops in the interior of the arch. On the outside are enormous groups of whole-length figures of men and women, which those who are versed in antiquity can easily explain; but they are too much worn away by time for others to understand them. So little inclination is there to search for antiquities, that those which remain are in general

undisturbed. Europeans are often tempted to bring these antiquities to light: and they might doubtless make great and useful discoveries; but the Moors and jealous Turks will not permit them to disturb a stone, or move a grain of sand on such an account; and repeated messages have been sent from the castle on these occasions to warn Christians of their danger.

Without the walls of the town are frequently found pieces of tesselated pavement, known to have been laid down two thousand years ago. At Labeda very considerable remains of Roman buildings are still standing nearly buried in the sands. So grand were the Roman edifices, that from Labeda, seven granite pillars of an immense size were for their beauty transported to France, and used in ornamenting one of the palaces built for Louis XIV. At Zavia, which is but a few hours ride from hence, an amphitheatre, built by the Romans, is still standing entire, with five degrees of steps: its interior is one hundred and forty-eight feet in diameter.

When we reflect, that on the northern extremity of Africa, the Grecians founded Cyrene and settled other colonies, while the Phœnicians built the city of Carthage, afterwards conquered

by the Romans,* with all the kingdoms of Numidia, and that this is the same spot on which

* Towards the end of the fourth century, Tripoli, then the ancient city of Œa, was obliged for the first time to shut its gates against an hostile invasion: several of its most honourable citizens were surprised and massacred; the villages, and even the suburbs, were pillaged; and the vines and fruit-trees of their rich territory were extirpated by the savages of Getalia. The provincials implored the protection of Count Romanus, who had long exercised the military command of Africa; but they soon found that their Roman governor was not less cruel and rapacious than the barbarians. As they were incapable of furnishing the four thousand camels, and the exorbitant present which he required, before he would march to the assistance of Tripoli, his demand was equivalent to a refusal; and he might justly be accused as the author of the public calamity. In the annual assembly of the three cities, they nominated two deputies, to lay at the feet of the Emperor Valentinian the customary offering of a gold Victory, and to accompany this tribute of duty, rather than of gratitude, with an humble complaint, that they were ruined by the enemy and betrayed by their governor. The Count, however, long practised in the arts of corruption, had taken care to secure the venal friendship of one of the ministers of Valentinian; and, by a repetition of the same means, where they could most avail, continued to avert the vengeance of the emperor from his own guilty head to the innocent sufferers. The president of Tripoli was publicly executed at Utica, and four distinguished citizens were put to death, by the express order of the emperor. On Genseric's invasion of Africa, Tripoli was included in the Vandal king-

Tripoli, Algiers, and Tunis now stand, it is no wonder that Roman vestiges are yet to be

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doms; and, when this monarchy was subverted by Belisarius, it was one of the five stations in which the Roman general established dukes or commanders.

After the standard of Mohamed had waved victorious in the east, Abdallah, the lieutenant of the Caliph Othman, at the head of 40,000 Mussulmans, contended, in the vicinity of this city, with a numerous army of the imperial troops, for the dominion of Africa. Their ardour was unabated by a painful march. They had pitched their tents before it; a reinforcement of Greeks was surprised and cut to pieces on the sea-shore; but the fortifications of Tripoli resisted the first assaults; and the Saracens were tempted, by the approach of the prefect Gregory, to relinquish the labours of the siege for the perils and losses of a decisive action. It is reported that his standard was followed by 120,000 men: were it so, the regular lords of the empire must have been lost in the disorderly crowd of Africans, who formed the numbers, not the strength of his host.

For several days the two armies were fiercely engaged from the dawn of light to the hour of noon, when the heat and fatigue compelled them to seek shelter and refreshment in their respective camps. The daughter of Gregory, a maid of incomparable beauty and spirit, is said to have fought by his side. From her earliest youth, she was trained to mount on horseback, to draw the bow, and to wield the scimitar; and the richness of her arms and apparel was conspicuous in the foremost ranks of the battle. Her hand, with 100,000 pieces of gold, was offered for the head of the Arabian general; and the youths of Africa were excited by the prospect of the glorious prize. Zobeir, a young

found here, notwithstanding the neglect and destruction of the Arab, who is careless of the preservation of works of art. Tripoli was called by the ancients Tripolis, as being one of the three cities of Leptis, Œa, and Sabrata; it is on the site of Œa, and was the birth-place of Apulius. I make no apology for reminding you of these historical facts, as by referring to them at present, they contribute to interest you considerably more for the part of the world I write from. Most of the cities and towns in the kingdom of Tripoli exhibit many interesting remains

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a young and noble Arab, advised Abdallah to retort the offer on the imperial prefect. At the same time, he recommended that a part of the Mussulman* forces should lie concealed in their tents, while the remainder kept up the usual morning contest with the enemy. When the wearied troops of the empire had retired to prepare for the refreshment of the evening, unbridled their horses, and laid aside their armour, on a sudden the charge was sounded; the Arabian camp poured forth a host of fresh and intrepid warriors; and the long line of the Greeks and Africans was surprised, assaulted, and overturned. The victory was complete, and Tripoli opened its gates to the conquerer. Gregory fell by the sword of Zobeir; but the enthusiastic warrior disdained to claim the reward proposed at his own suggestion: nor would his achievement have been known, had not the tears and exclamations of the captive maid, on seeing him, proclaimed what his own modesty had concealed.—*Mayer.*

* This word is called, in Mayer, Moslems.

which prove their antiquity. Bengazi, which is a very short distance from Tripoli, governed by a Bey, or viceroy, under the Bashaw, is the ancient city of Berenice, built by Ptolemy Philadelphus, 284 years before Christ. Near to Bengazi, at Derne, which is also governed by a Bey from Tripoli, in the village of Rasem, are considerable ruins of a tower and fortifications built by the Vandals. On the coast near Tripoli is the island of Jerbi, known to be the Meninx of the ancients. This island has been in the possession of the Bashaws of Tripoli from the time that the Moors, by burying nearly the whole of their own army and that of their enemy in the sea, drove from it the Dukes of Alva and Medina-Celi, in the fifteenth century. From the island of Jerbi they bring to Tripoli great quantities of fruit, of nearly the size of a bean, and of a bright yellow when fresh. This fruit is the produce of a tree which grows there, and is said by a French author to be the lotus of the ancients.*

* He says, "Sur la côte de cette isle, on trouve un arbre "appellé par les anciens LOTHUS, qui porte un fruit, de la "grosseur d'une fève, et jaune comme du saffran, qui a un goût "si exquis, que les Grecs disaient que ceux qui en avoient "une fois goûté, oublièrent leur patrie!" And as the ancient Lotophagi (a people so called from their feeding on the

The Moors call it the karroob, and with the seeds or stones of this fruit they weigh diamonds and pearls; the value of the diamond is ascertained by the number of karroob stones. A considerable city in the neighbourhood of Tripoli, of the name of Bona, is built entirely with the ruins of Hippo Regius,* and is little

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the fruit lotus) are known to have been that race of inhabitants who lived near the Lesser Syrtes, where this island is, it is more probable that this was the fruit known by the name of lotus than the jubad or the date, which are found all over Africa, and which some writers have thought to be the lotus.

The celebrated Mr. Bruce says, that Gerbi or Girbo, is the Meninx of the ancients, or the island of the Lotophagi. Ulysses visited this country on his return from the Trojan war.

> Not prone to ill, not strange to foreign guests,
> They eat, they drink, and nature gives the feast.
> The trees around them all their fruit produce,
> Lotus the name; divine nectareous juice!
> (Thence call'd Lotophagi), which whoso tastes,
> Insatiate riots in the sweet repasts;
> Nor other home nor other care intends,
> But quits his house, his country, and his friends.
>
> *Homer's Odyssey*, Book ix.

* Hippo Regius is famous for having been the episcopal seat of Saint Augustine, who died here whilst it was besieged by the Vandals, in the year 430. A council was held here in the year 393, Saint Augustine at that time being only a priest. This city is mentioned by Ptolemy, Strabo, Pliny, and Mela; Silius Italicus also speaks of it.

more than a mile distant from the place where that ancient city stood. The desert adjoining Tripoli, and leading towards Egypt, still bears the name of Barca,† given it by the Romans on account of the fierceness of its inhabitants at that time. The couriers from Tripoli cross these deserts in their way to Grand Cairo, mounted on dromedaries, which the Moors esteem much swifter than a horse. The couriers are obliged to be fastened on with cords, to prevent their being thrown off by the fleetness of the animal; and owing to the extreme difficulty of passing these dreary regions, the couriers can seldom quit their caravans, and are generally from twenty-five to thirty days on the way from Tripoli to Cairo.

On this part of the desert, towards Egypt, are islands of inhabitants environed by oceans of sand, which completely separate them from each other and from the rest of the world.

† The country of Barca is said to have derived its name from the ancient city of *Barce*, built according to Herodotus, by Battus, son of Arcesilas, King of Egypt, and afterwards destroyed by Amasis. This country is very barren, and full of rocks and sandy plains.

Herodotus, lib. iv.—*Strabo*, lib. xvii.—*Ptolemy*, lib. iv. c. 4.—*Pomponius Mela*, lib. i. c. 8.

None attempt to approach their habitations through the burning regions which surround them. Among these islands, called by the ancient geographers, Oases, was that of Ammonica, where lived the worshippers of Jupiter Ammon.* But as the credit of that deity decreased, the road to Ammonica was insensibly lost, and it is not known whether such a nation now exists. Only a few islands in this part of the desert are known to the caravans, where they stop in case of extreme necessity for refreshment and repose, after the hardships of a journey more dreadful than can be conceived, and which would not often be completed, but by the help of the compass and a knowledge of astronomy. The vast

* Ammon and Hammon, a name of Jupiter, worshipped in Lybia. He appeared under the form of a ram to Bacchus, who, with his army, suffered extreme thirst in the deserts of Africa, and shewed him a fountain. Upon this, Bacchus erected a temple to his father, under the name of Jupiter Ammon, *i. e. the sandy*, with the horns of a ram. The temple of Jupiter Ammon was in the deserts of Lybia nine days' journey from Alexandria. It had a famous oracle, which was consulted by Hercules, Perseus, and others, but when it pronounced Alexander to be the son of Jupiter, such flattery destroyed its long established reputation.

Quintus Curtius, lib. iv. c. 7.—*Arrian*, lib. iii. c. 2.—*Strabo*, lib. i. c. 17.—*Pausanias*, lib. iii.

and sudden shifting of the sands, levelling mountains in one spot and raising them in another, so completely varies the aspect of the way, that the traveller, bewildered, knows not where he is except by such aid. Other islands are also here, where the inhabitants will probably be insulated from the rest of the world to the end of time. Close to these deserts is Pentapolis, a country of the Cyrenaica,* where stood the five cities of Appollonia, Cyrene, Arsinoë, Ptolemais, and Berenice. This part of Barbary,

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* The Cyrenaica, so called from the city of Cyrene, was also denominated the Pentapolis, from the five cities it contained, which, for several centuries, were in a most flourishing condition. The successors of Battus, first king of this state, reigned for upwards of three hundred years, after which period it became a commonwealth, and had many sanguinary disputes with the republic of Carthage about the limits of their respective territories. Tasso's idea of the Cyrenaica is both just and happily expressed:—

Rodi e Creta lontane inverso'l Polo
Non scerne; e pur lungo Africa sen viene,
Sul mar culta e ferace; addentro solo
Fertil di mostri e d'infeconde arene.
La Marmarica rade; e rade il suolo
Dove cinque cittadi ebbe Cirene;
Qui Tolomita; e poi con l'onde chete,
Sorger si mira il fabuloso Lete.

Gerusalemme Liberata, c. 15.—*Blaquiere's Letters from the Mediterranean*, vol. ii. p. 3.

once called, from its great fertility, the granary of the Romans, is recently much fallen off. The failure of its produce is attributed to the want of rains, which were formerly much more copious and frequent in this country, than they have been of late years. The steep mountains of Gouriana are the only ones seen on a clear day from the city of Tripoli, and seem to be a long ridge of high black hills. These, and the sands, are inhabited by numerous tribes of Arabs, among which are those of the Tahownees, Acas, Benoleeds, Nowalles, Wargammas, and others. These Arabs form three classes; the first, those who come from Arabia, the second the Arabs of Africa, and the third, the wandering Bedouins. The first two are equally warlike, handsome in their persons, generous in their temper, honourable in their dealings, grand and ambitious in all their proceedings when in power, and abstemious in their food. They possess great genius, and enjoy a settled chearfulness, not in the least bordering on buffoonery. Each of these tribes are governed by a chief, whose title is Sheik, by whose laws all those under him are directed, judged and punished. Each family has a chief of its own kindred, whose authority in the same manner extends to life and death. Their trade is war. They serve

as auxiliary troops to whoever pays them best: most of them are at present considered as being in the interest of the Bashaw of Tripoli. The Bedouins* are hordes of petty wandering merchants, trading with what they carry from place to place. They manufacture a dark cloth for baracans, and thick webs of goats' hair, used to cover tents, which they sell to the Moors.

These Bedouins, in the spring of the year, approach Tripoli from the Pianura,† adjoining the town. Here they sow their corn, wait till they can reap it, and then disappear till the year

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* The Bedouins were anciently called *Scenitæ*, because they lived in tents in the deserts, and subsisted principally by the robbery of the caravans on their road to Mecca. They are armed with sabres and lances, but are ignorant of the use of fire-arms: their horses are small, but extremely swift and capable of bearing great fatigue. It is said they are Mahomedans, but they do not observe the ceremonies of this religion, as they only repeat occasionally the word *bismillah*, that is, in the name of God.

Thevenot, Voyage de Levant.

As for Bedouin, the words *Bedavi*, *Bedouy*, and *Bedeve*, signify, according to D'Arvieux (Voy. dans la Palestine, p. 112, note a), "*an Inhabitant of the Desert.*"

Dr. Clarke's Travels, vol. ii. part i. p. 491.

† Pianura is the Italian for plain. This word frequently occurs.

following. During the stay of these people in the Pianura, the women weave, and sell their work to the Tripolitans. They pitch their tents under the walls of the city, but cannot enter the town gate without leave; and for any misdemeanour the Bedouins may commit, their chief is answerable to the Bashaw. Besides being divided into hordes, each family is governed by its own chief, in the same manner as those of the Arabs. Both the Arabs and Bedouins still retain many customs, described in sacred and profane history, and are in almost every thing the same people as we find mentioned in the earliest accounts. I expect to see a great deal of them, and to write you more of their manners in future letters. The Sultans, or Kings of Fezzan and Borno, are both tributary to the Bashaw of Tripoli. The grandfather of the present King of Fezzan was, in 1714, brought prisoner to Tripoli, by Hamet the Great, grandfather of the present Bashaw. The Moors of Fezzan and Borno* are of a dark copper colour,

* Borno, a city and kingdom in the Nigritia, with a desert and lake of the same name, is the country of the ancient Garamantes. It is said these people live in common, and bring up as their own such children as resemble them. The lake Borno is celebrated because it is crossed by the Niger. *Moreri, Dict. Historique.*

almost black. They are many shades darker than the Tripolitans who inhabit the countries at a small distance from Tripoli; for the Moors in the city and suburbs of Tripoli are, in general, white. To each of the cities belonging to the Bashaw he sends a viceroy with the title of Bey, and to the lesser districts a governor, who is denominated a Cyde. The disunion among the Moorish princes preventing the Bashaw from attending as rigidly as usual to those governments, the Cydes are suffered to neglect going out to their different cyderies till it is absolutely necessary for the Bashaw to receive his tributes, which are then, for want of time, taken by force from the people. Where the Cydes have remained at their posts, they have found the Moors loyal to the Bashaw, and have gathered the tributes easily; while the Moors, who are harassed at other cyderies, have become troublesome and dangerous to the state. Among these cyderies are those of the Messeah, (including the villages of the Sucari and the Amrose), Tajura, Mezzurata, Messlata, Zavia, Zuarra, and others. Near the Messeah is a large district of land, under the jurisdiction, and in the possession of a priest. This district is called the Seide, which was the name of its former priest, and means *lion*. It is a sanctuary which cannot

be violated by the Bashaw himself. The life of a murderer within its walls is sacred. He may be starved out, by his friends being prevented from relieving him, but he cannot be taken thence by force.

July 29, 1783.

The Moors' great fast of Ramadan* is nearly finished: it has been dreadful to them on account of the violent heat at this time of the year. The batteries of the castle are fired at the beginning and termination of this fast, and the flags are hoisted on all the mosques and forts, the signal for which is one large cannon fired from the Bashaw's castle. This fast finishes on the first appearance of the next new moon after it is begun, but does not exceed thirty days if the moon be not visible at that period. During the whole of this fast the true Mussulmans taste nothing from sun-rise till sun-set. A guard is appointed merely for the purpose of passing through every part of the city at dawn of day,

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* "The month of Ramadan shall ye fast, in which the Korân was sent down from Heaven."

Sale's Koran, chap. ii. p. 21.

which is the hour when the Moors announce their *adan*, or first prayers. This guard warns the people in time, to make a hot meal before sun-rise, that they may be enabled to wait for food till sun-set. The people are summoned by a most uncouth noise made by this guard, who carries with him a tin vessel or box, with pieces of loose iron in it. These discordant sounds are substituted for those of bells, which are unknown here, not being allowed by the religion of the Moors. The *adan* (morning) is the time of the first five songs or prayers, which the Moors chant during the twenty-four hours, from the tops of their mosques, walking round on the outsides of them, with a flag of Mecca in their hands. The second prayer is exactly at noon-day. The third is at the middle hour between noon and sun-set, and is called here lezero. The fourth is at sun-set, and the fifth at one hour and a half after sun-set, and is called the last marabut.

These calls answer exactly to our bells and church clocks: it is the method by which the people are summoned to prayer, and of course announces the hour of the day. The good Mussulmans are so strict in their observance of this fast, that during a land wind, which

happened three days ago, and which occasioned a confined burning heat that threatened suffocation, resembling what is felt from the mouth of the fiercest oven, no decent Moor was seen to break his fast, and lessen his anguish by tasting water, and there were several instances of their dropping down in the streets, overcome with excessive thirst, in which cases the people present sprinkled water on their faces, but never attempted to wet their lips with it. Those who can, sleep the greatest part of the day; but the Bey and the rest of the Bashaw's sons divert themselves in riding out on the sands, almost every day during the Ramadan. After several hours hard racing they retire to lazero, or afternoon prayer, to one of the Bashaw's palaces out of town, and undressing themselves bathe in a Gebbia (a large reservoir of spring water in the garden, shaded with mulberry trees). This is all the refreshment they take in the most violent heats. They never fail to be in town by sun-set, the hour of breaking the fast. The gates of the consulary houses being always open at this hour, the Moors flock in five or six together, in order to drink the first moment they can. The servants, chiefly Moors, are ready in waiting, through religion and a fellow-feeling, to meet them half-way with a vessel of fresh water, and many

who come are so exhausted as not to have voice left to ask for it, nor strength to stand to drink it: some have fainted in the skiffer, or hall, before the servant could bring it to them.

The Jews have a fast of seven days and seven nights, which many pretend to have kept; but as reason convinces us that nature is unequal to such a task, they are certainly mistaken themselves, or wish to mislead others. Several of them own candidly that they have attempted this long fast, but have not succeeded, which is most likely to be true with all of them. A very handsome Jewess, about sixteen years old, at present a servant in our house, endeavoured to sustain this fast unknown to us, as she knew we did not approve of a proceeding so opposite to common sense, which might probably cause her death. The girl grew extremely ill, but did not own, though often questioned, that she was keeping this fast. As she did not sleep in the house, we could not ascertain the truth; till she was laid up at home about the fourth day, when nature unable to resist longer, she fell senseless on the floor. The inside of her mouth was covered with a very thick white skin, and her breath was shockingly offensive. Her friends immediately poured new milk and sweet oil down her

throat; and by the greatest precaution being taken in the quality and quantity of what she ate and drank for several days, she at last recovered, but for many weeks she was the exact colour of a lemon, though previously she had the finest complexion possible.

The Moors, after their long fast of thirty days, particularly in this extreme hot weather, watch with such anxiety and eagerness for the new moon which puts a period to it, that it is become a proverb in their language, when they ardently desire a thing, that they wish for it, as for the moon of Ramadan. The morning after this fast, the castle guns and those of all the batteries round the town announce the feast of Beiram, which lasts three days in town and seven in the country. All sorts of noise and rioting seem to make up for what they have suffered during the fast. Men go about dressed in all kinds of strange and awkward garbs, resembling nothing in heaven above or in the earth beneath. Though they call themselves by the names of lions, camels, &c. the greatest complaisance cannot lead you to make out the least similitude to any thing but a bundle of sticks and rags strangely packed up together. They go about dancing with reeds and other

music. Swings are erected between two extremely high wheels in the streets, where the people swing for a small piece of money each. No fish can be procured during this feast, as the boats are all taken up in rowing the common people about the harbour. Though drinking wine* is against the law of Mahomet, immense numbers of Moors get intoxicated with a liquor they call lakaby,† which is extracted from the date tree, and which renders them very troublesome, as it literally throws them into a state of madness. In fact, during these three or four days it is dangerous for Christians to go into the

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* The drinking of wine, under which all sorts of inebriating and strong liquors are comprehended, is forbidden in the Koran in more places than one. Some indeed have imagined that excess therein is only forbidden, and that the moderate use of wine is allowed by two passages in the same book.

Sale's Koran, Prelim. Discourse, p. 21

† The lakaby runs generally for a month, at the rate of two gallons a day, and the tree is then marked: the fruit does not grow again until the expiration of three years. It sometimes happens that a tree bears the operation of tapping, if I may use the expression, five or six times; it then dies, and is converted into rafters for houses: so that the date tree is infinitely more important than many people in Europe suppose.

Blaquiere's Letters, vol. ii. p. 43.

streets. In the consuls' houses, a table is set out in the court yard and kept covered with fresh supplies of wine, oil, bread, and olives, during the three days of the feast, for as many hampers, couches, and black slaves belonging to the Bashaw, as chuse to partake of it, and the dragomen, or guards, call them in, in parties, according to their rank. During the feast, every night all the mosques are illuminated. The town not being otherwise lighted, but totally dark, shews to great advantage, the bright glare of several rows of lamps round the top of each high mosque. The coffee bazar, I before mentioned, is illuminated from one end to the other, during every night of the feast, till after one or two o'clock in the morning. We walked in it one evening during the Beiram, till after twelve o'clock; it was, on each side, crowded with the first people in the place, most of them richly dressed. The perfumes of amber, orange flowers, and jessamine, were much too strong to be agreeable. From the immense quantity of lamps the whole place was as light as during the day. After they have broken the fast at sun-set the great Moors all assemble here for recreation, to talk of the news of the day, and to drink coffee.

It was on one of these evenings, in this bazar, thirty years ago, and in the beginning of the present Bashaw's reign, that an odd accident happened, which in that hour determined the fate of Tripoli. An Arnaut, who had been sent upon an expedition from the Grand Signior, with some small vessels, and between five and six hundred men on board of them under his command, put into the harbour of Tripoli for provisions, sometime before the fast of Ramadan. The government, though much more energetic than it is now, was still like the Moorish states, very weak. Many people were greatly discontented, and this man finding several of the chief officers displeased with the Bashaw, and ripe for rebellion, and having also observed that a part of the fortifications near the sea, for want of a few days' labour, rendered that part of the city easy of access, formed the extraordinary idea of attempting, with his handful of people, the capture of Tripoli by surprise; and had not one of his emissaries committed the most grossly ignorant act that can be imagined, he would most probably have succeeded in this strange undertaking. He tampered with some of the great people, who tired of the reins of the Bashaw, or of the manner in which he held them, and instigated by the hope of gain from the

spoils of the government, determined to favour his plan. Amongst these was the Sheik. Without the concurrence of so capital a personage, it is not probable that the Arnaut would have undertaken this enterprise. Late one evening he landed the greatest part of his crew, under the walls of what the Moors call the Spanish castle, at the decayed part of the fortifications, and took possession of it. The guns on that side, which had lain neglected and out of use for years, exactly commanded the Bashaw's palace. These the Arnauts immediately set about putting in order. The port-holes since that time have been filled up and no guns placed on that side of the castle. This fort being left without a proper guard, the Arnauts found an easy admission. They got into it unobserved, and immediately proceeded to place in it a great quantity of ammunition from their ships, and about ten o'clock at night, during the Ramadan, when all the great Moors were assembled in the coffee bazar, the chief Arnaut sent one of his people with a message to his friend the Sheik, and ordered the man to take particular notice and bring word back, who of the great people were at the bazar. This man, probably intoxicated and not clearly understanding his master's project, when he got up to the Sheik, who was

surrounded by every body of consequence in the place, was struck by a most extravagant idea, and while he was delivering his message secretly pulled out a pistol and shot the Sheik dead at the instant. Such a violent step, of course, spread a general alarm. The man was dispatched in a moment by the hands of the people round him. The greatest part of the Arnauts were immediately cut to pieces; the rest saved themselves by flying on board the ships in the greatest disorder. Their chief escaped, after several hours, to one of the Christian houses, where he remained concealed some days, and afterwards by the help of a disguise got into a vessel. Thus ended this ill conducted conspiracy, the failure of which saved the Bashaw's throne for that time.

September 3, 1783.

In all parts of Barbary, as at Constantinople, a guard of two dragomen are sent from the government to reside at the ministers' houses: these guards accompany the family when they walk out. Here they are strengthened by an additional guard granted by the Bashaw, if the Christians wish to proceed to a distance from the city, as the Bashaw will not be answerable for the safety of the Christians on account of the

Arabs, who are now particularly troublesome, owing to the scarcity of every thing at this period, and the circumstance of enforcing the Bashaw's taxes on them. In Algiers, the Christian families are obliged to let the dragoman dine at their own table. He is there a complete spy on all that passes, having it in his power to report what he pleases to the Dey, which is the cause of great disturbances and often endangers the lives of the Christians; but in this part of Barbary the Christians are particularly well treated.

In our walk this afternoon to the westward, we passed a great number of Bedouins from the deserts, I may say moveable villages of them. They are the first I have seen since my arrival, this being the season of the year when they approach to Tripoli to profit from the soil, it being too barren where they come from, to admit of the same cultivation it does here. Their tents are pitched very near the walls, in the green parts of the plain adjoining the town. They are divided into a prodigious number of tribes, and distinguished by the names of their chiefs. Each tribe forms a sort of village, and each family has a tent or portable hut of its own. They traffic with the people of Tripoli. Among the things they bring into

town are woollen baracans, which they weave in their huts and grounds. Each Sheik,* or chief, is answerable to the tribe of Arabs under him, and to the Bashaw of Tripoli, for the action of each individual. These Bedouins, like birds of passage, have no settled habitation. When the fine weather and corn fail them in one place they immediately forsake it, and travel on to a more fertile spot, carrying their families, houses, and cattle with them. A family of distinction amongst them will pitch four or five tents, so that nothing more striking can be imagined than the innumerable and differently shaped tents, now collected together on the Pianura, adjoining the town: they almost cover it. All the cattle of each family stand close by the tent, under a shade made of date leaves: they are placed in a row, and one thick spardate, or straw rope, passed along the bottom of their fore-legs, fastens all at once. The Bedouins sow wheat, barley, and other grain. They wait the growing and cutting it, and then depart for another part of the country.

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* *Sheik* signifies properly an elder. In the mountainous parts of Syria, it means simply a landholder: the leading sheik of a country is called *emir*, or prince.

Dr. Clarke's Travels, vol. ii. pp. 1, 496.

The Bedouin men wear a thick dark brown baracan of wool, five or six yards long, and about two wide; this serves them as their whole dress by day, and their bed and covering by night. They put it on by joining together the two upper corners with a wooden or iron bodkin, and these being first placed over the left shoulder, they afterwards fold the rest round their bodies, some of them putting it on rather gracefully. To those unaccustomed to wear it, it is not an easy matter to dress in it; and a stranger is easily discovered by the folds of his baracan, so different from those made by the constant wearer of them. The women wear the same kind of baracan, which in general also serves them for their only covering: few of them wear a chemise with it. The baracan is a part of the Moorish dress; but that for the ladies in Tripoli serves only as an upper garment. They wear them of silk and fine gauze in the house, and of the finest cotton and silk mixed, of a most beautiful white, to go out of doors, and over that a fine white woollen one. What an addition of drapery is here, which luxury has made indispensible for the Tripolitan female, while the Bedouin dresses herself completely with one out of four of these coverings. The Bedouin women wear the baracan extremely gracefully,

much more so indeed than the Moorish women. They ornament their hair with bits of glass, tin, china beads, and coral. They plait the hair in a great number of very small tresses over the face, cutting it strait when plaited, just above the eyebrow: it has not, however, a bad effect, and makes some of them look handsome. Their skin is very dark, almost black: all of them have black eyes, amazingly white teeth, and in general handsome features. They have the barbarous custom of scarifying their faces, particularly their chins: they rub the wound with gunpowder immediately, which leaves ever after a black mark in the shape they have previously cut. Many of them prick with a needle very deep the figure they wish to print in the flesh; a much longer and of course more painful operation: but the beauty of the ornaments they esteem a sufficient recompence for the dreadful torment they endure under it.

We went into one of the best looking tents, and had a great deal of conversation with the women in it. One of those we spoke to, had beads of different colours set in her face, particularly round her mouth and in the middle of her cheek. We found here women working hard at the loom. The chief manufacture among the

Arabs is woollen baracans, and webs for their tents. This work is done by the women, who make no use of the shuttle, but conduct every thread with their fingers, and then with a machine they have in their hand, not unlike a comb, made roughly of wood, press down each thread as they lay it across: the texture by this means acquires a degree of strength and thickness, and a workmanlike appearance, quite peculiar to the hand of an Arab. We saw the young boys and girls attending the flock, the husband engaged in tilling the ground, and the wife grinding at the mill, working at the loom, or dressing provisions. She offered us her dish of cuscasu with an air of sincerity, and seemed hurt when we declined tasting it: it was just cooked, standing on the fire, which was made up between two stones on the floor in a corner of her apartment. This particular dish is only to be met with amongst Moors and Turks. It is dressed entirely with the steam of the meat, and when made, as in Tripoli, of fine wheat, it is excellent: what the Bedouin offered us was very coarse, and almost black. Notwithstanding the work these women do, they never take off any of their ornaments, neither the bracelets for their arms or legs, nor the ear-rings, with which they may be said to be weighed down. They never

omit dying their eyelashes black, painting their eyebrows, and carefully plucking out stray hairs from them, making them of the shape, length, and breadth which pleases their own fancy, without the least regard to the form they receive from nature: so that a Bedouin, as well as a Moorish lady in Barbary, having completely changed her face, when dressed and adorned, may easily escape being known by those who had seen her before. It may, therefore, be said that an African, wrapped up only in her woollen blanket in the deserts of Barca, is not more exempt from the vices of fashionable follies than the finest lady at a court of Europe. The Bedouins, like their neighbours the Arabs, from whom they scarcely differ but in name, pique themselves on their nobility. They call themselves descendants from the tribes of Sabeens, which passed from Arabia-Felix into Africa, conducted by their king Melic-Ifrique, who is said to have given the name to Africa. The Bedouin, who stopped to speak to us, seemed easy and affable: her companion was alarmed, and ran out of the way. Their tents are not very sumptuous within: they are raised from the sands, which, without any preparation, serves for the floor of the apartment: and when any one rises from this soft floor with his large heavy

flowing baracan, he naturally raises a cloud of dust, which for some time eclipses the whole family.

When the Bedouins or Arabs converse they sit down in a circle: the man who speaks first makes a smooth place with his hand on the sand; then with his finger continues his discourse; and again smooths this spot from time to time, to begin again with his strokes. They are so much accustomed to this, that in failure of a sandy spot, an Arab talking to a Christian will take hold of his hand, and mark with his finger on the palm of it, or if that be not permitted, on his own, the strokes necessary for the points of his argument, and will then smooth it over again at certain periods. The Bedouins still retain many of the customs we read of in sacred and profane history. They are, in almost every thing, the very same people they were some thousand years ago. They greet each other with the old salutation of, "peace be with you," which is, in the Moorish, *salem-alieke*, clapping at the same time the right hand on their breast. The Tripolitans carry the right hand from the breast to the forehead alternately several times, when they mean to be respectful; but when two friends meet cordially, their manner of salut-

ing is still more singular: they lock their right hands fast together, and kiss the back of each other's hand mutually very quick for some minutes. The Bedouins are, in general, tall, thin, and well made: the women do not seem to be of the same opinion as some ladies in Tripoli, who think if they are not too fat to move without help, they cannot be strictly handsome, and to arrive at this, they actually force themselves, after a plentiful meal, to eat a fine small wheaten loaf soaked in cold water.

The Pianura at present looks remarkably pleasant and rich; but the greatest part of the year it is a sea of sand, shifting from place to place, with occasionally a mud covering on it, and small patches of ground that have been sown, yet looking as if they had been burnt with fire, owing to the extreme power of the sun, which leaves the stubble perfectly black. It just now makes a very different appearance: it is for the present a rich field, or little country of corn; every corner of it being sown with bishna, Indian wheat and barley. The Indian wheat grows here from five to six feet high, and forms the most delightful alleys to walk in where the sand is not too loose; but that is in general so inconvenient that we are obliged to confine ourselves

to a part of the Tunis road, so called from its being the high road from Tripoli to that kingdom.

There is a lake close to the road, on which the salt lays thick on the edges; but there seldom falls rain enough to make it worth while to gather the salt by way of traffic. This lake is dry the greatest part of the year; it is then clean, soft, and even as the finest carpet, and we walk on it frequently. At a great distance we saw the dark blue tops of the mountains of Gouriana, and these are visible only on a clear day. In these mountains is a very curious village of Arabs.* The habitations are at the very summit of the mountains, not to be easily dis-

* An officer in the service of his highness has given me the following account of the manner in which these people live. They first dig a large square cavity in the earth, about twenty feet deep, while its length and breadth are proportioned to the number of people designed to become its future inhabitants. From each side several subordinate apartments are made, for the purpose of being converted into sleeping places, magazines, &c. The entrances go in a sloping direction, and are sufficiently high to admit a camel; and, during the night, or in the day time, both the family and its flocks take refuge in these receptacles, when apprehensive of danger from an attack.

Blaquiere's Letters from the Mediterranean, vol. ii. p. 36.

tinguished but by those who inhabit them, as they are all built under ground in the mountains. A small entry, very narrow and long, is dug slopingly, which leads under the earth to the house, down which the cattle are driven, followed by the family. These Arabs are chiefly banditti; and they are never disturbed nor attacked, as the narrow subterraneous passages to their houses, where one man may keep many at bay, form a sufficient safeguard to them from the Moors. The length of the entry of these houses has given rise to a proverbial simile among the Moors; every story and tale that is long and tiresome, they say, is like the skiffer (entry) at Gouriana, which has no ending.

September 9, 1783.

The houses of the principal people of Tripoli differ from those of Egypt, which, according to the customs of the east are mostly built three and four stories high: here they never exceed one story. You first pass through a sort of hall or lodge, called by the Moors a skiffer, with benches of stone on each side. From this a staircase leads to a single grand apartment, termed a gulphor, which has (what is not permitted in any other part of the building) win-

dows facing the street. This apartment is sacred to the master of the mansion. Here he holds his levee, transacts business, and enjoys convivial parties. None even of his own family dare enter this gulphor, without his particular leave; and though this seems arbitrary, yet a Moorish lady may, in this one instance, be said to equal her lord in power, as he cannot enter his wife's apartments, if he finds a pair of lady's slippers on the outside of the door, but must wait till they are removed. Beyond this hall or lodge, is the court-yard, paved in proportion to the fortune of the owner. Some are of a brown cement, resembling finely polished marble, others are of black or white marble, and the poorer houses only of stone or earth. The houses, either small or large, in town or country, are built exactly on the same plan. The court-yard is made use of to receive large female companies, entertained by the mistress of the house, upon the celebration of a marriage, or any other great feast, and also, in cases of death, for funeral ceremonies performed before the deceased is moved to the grave. On these occasions, the floor is covered with mats and Turkey carpets, and is sheltered from the inclemency or heat of the weather by an awning, covering the whole yard, for which the Moors sometimes incur

great expense. Rich silk cushions are laid round for seats; the walls are hung with tapestry, and the whole is converted into a grand sala. This court-yard is surrounded by a cloister, supported by pillars, over which a gallery is erected of the same dimensions, enclosed with a lattice-work of wood. From the cloisters and gallery, doors open into large chambers not communicating with each other, and which receive light only from this yard. The windows have no glass, but are furnished with jalousies of wood curiously cut: these windows produce a gloomy light, being admitted through spaces a quarter of an inch wide, and crossed with heavy bars of iron; and as they look into an inward court-yard, they are well calculated to calm the perturbated mind of the jealous Moor. The tops of the houses, which are all flat, are covered with plaister or cement, and surrounded by a parapet about a foot high, to prevent any thing from immediately falling into the street. Upon these terraces, the Moors dry and prepare their figs, raisins, and dates and date-paste. They enjoy on them the refreshing inbat, or sea breeze, so luxurious after a parching day, and are here seen constantly at sun-set, offering their devotions to Mahomet; for, let a Moor be where he may, when he hears the marabut announce the prayer

for sun-set, nothing induces him to pass that moment without prostrating himself to the ground—a circumstance surprizing to Europeans, if they happen to be in company with Moors, or walking through the streets at that hour. From the terraces the rain water falls into cisterns beneath the court-yard, which preserve the water from year to year in the highest perfection. No other soft water is to be had in this country. There are innumerable wells. Fresh water is every where found near the surface of the earth, but all of it is brackish and ill-flavoured.

There are no rivers near, and consequently a long dearth of rain may possibly occasion a plague. The rains fall incessantly for many days and nights, and ceasing suddenly, not a drop more of water descends for several months together. The inside of the cisterns is made of a composition resembling marble, and often occupies as much ground as the size of the court-yard. The guard-house, which is known by the name of the Sandannar, is near the middle of the town, where an Aga, or captain, is always stationed with a guard. This Aga sends a party of soldiers through the town, accompanied by a pack of dogs in a starved state, who save the

men the trouble of pursuing the people they wish to apprehend, for with a word the dogs rush forward, seize the unfortunate victim, and keep him pinioned to the ground till the guards come up.

One of the handsomest of the Moorish fendukes, or inns, is just finished, at the expense of the Bashaw's wife, who gains great credit with the Moors for this act of charitable hospitality, as within its walls all travellers find a free shelter. This building is very large, with a square area in which is a well and a gebia, or marble reservoir for water, for the convenience of the Moors to wash in before prayers and meals. Round the area is a number of small rooms, each for the goods or merchandize of the person or persons who may sleep in the apartments over it. The camels, horses, and mules of the travellers are ranged round the yard. When a stranger arrives, a Moor dusts the floor of an empty room, and spreading a mat, which is all the furniture allowed, leaves the guest in quiet possession of it. Those who can afford it, are expected, on quitting it, to leave a small gratuity to the porter, and none can get out or into the fenduke till the adan, or dawn of day, when a Moor unlocks the gates. The baths, which are

large, are built chiefly of marble, and every hour in the day till sun-set are crowded with ladies, who go there also to adorn their persons. They take their tirewomen and slaves with them. Each lady requires several attendants after she has bathed; one of her women washes her hair thoroughly with orange-flower water, and another is ready to dry it with a powder she has just prepared of high scented perfumes, composed of burnt amber, cloves, cinnamon, and musk. She divides or plaits the hair into small tresses to the number of at least fifty—a long operation, giving a great deal of pain; and additional sufferings are endured from the plucking out with an instrument all the uneven hairs of the eyebrows, and then painting with the greatest nicety the eyebrows and eyelashes with a black composition laid on with a silver or gold bodkin.

In our walk to-day we passed the walls of a large building, where the great divan, or council, met in the time of the Turks, when Tripoli was under the dominion of a Turkish Bashaw, sent from Constantinople: this divan was a body composed of the Moors highest in power. The Bashaw acquainted the divan with the orders he had received from the Porte, which

were usually to gather in tributes, and to guard against certain parties gaining too much power: at present the country being entirely under Moorish government, the great divan, which makes so considerable a part of the pageantry of Constantinople, is assembled by the Bashaw only on certain occasions.

Notwithstanding the despotism here, it is not difficult for the subject to approach the sovereign and make his grievances known. Often while the Bashaw is on his throne the cry of *Shar-Allah* (which means justice in the name of God!) is heard resounding through the palace. The oppressed Moor calls out these words as he approaches, before he comes into the Bashaw's presence. When this cry of justice is heard, the way is instantly made clear for the breathless suppliant; and the sovereign, though leaving his throne, is expected to stay till he hears, and, if possible, redresses his grievances.

The people here may be said to walk upon gold. This precious ore is sifted for on the seashore, and taken up in very small quantities; but whole veins of this rich metal are found inland as they approach to Fezzan. When it is found on the coast (which it is at several parts near

Tripoli) the people gather up handfuls of it, put it into a wooden bowl, and wash it with several waters, till all the gold, which is so much heavier than the sand, remains at the bottom. This rich sediment is then tied in little bits of rags of about the size of a small nut, and brought in that state to Tripoli. These small parcels are known by the name of metagalls. Each of them are worth exactly a Venetian sequin, or ten shillings and sixpence. The merchants who purchase these metagalls, melt a certain number of them into bars, which they call ingots, and they are known by the same name in India. These bars of gold are of various sizes.

November 1, 1783.

I propose, my dear friend, to give you in this, the account of a visit we have recently paid to the Bashaw's family; and as the interior of the harem and the castle of Tripoli have not yet been pourtrayed by any one admitted confidentially within its walls, I trust a relation of the hours we spend here will in general interest you. On approaching the castle of the Bashaw, you pass the first intrenchments, escorted by the hampers (the Bashaw's body-guards). The castle

is surrounded by a wall upwards of forty feet high, with battlements, embrasures, and towers, in the old manner of fortification, and is of ancient architecture, much disfigured on the inside by irregular additions made by the present Bashaw to contain the numerous branches of his family. Having passed through the gate, you enter the first court-yard of the castle crowded with guards, waiting before the skiffer or hall, where the Chiah sits all day. This is the highest officer belonging to the Bashaw, and the most in his confidence. He is invested with supreme power whenever the Bashaw is absent. No subject can approach the Bashaw on any affairs but through him. A number of guards with black slaves and Mamelukes attend him. Through this hall is a paved square with a piazza supported by marble pillars, in which is built the messeley or council chamber, where the Bashaw receives his court on gala days. It is finished on the outside with Chinese tiles, a number of which form an entire painting. A flight of variegated marble steps lead up to the door of it. The nubar, or royal band, performs with great ceremony before the door of the messeley every afternoon, when the third marabut announces the prayers of lazzero at four o'clock, and on the whole of Wednesday night,

being the eve of the Bashaw's accession to the throne. No one on any account can pass the music while it plays, and the Bashaw's chaouxses must attend during the performance. The nubar is never played but for the Bashaw and his eldest son, when they go out with the army, or on any public occasion. Before it begins, the chief or captain of the chaouxses, who, in this instance, must be considered as a herald, goes through the ceremony of proclaiming the Bashaw afresh. The sounds of the nubar are singular to an European ear: they are composed of the turbuka, a sort of kettle-drum, the reed, and the timbrel; the turbuka belongs to the Moors, and the reed and timbrel to the blacks.

The numerous buildings added to the castle form several streets, beyond which is the bagnio where the Christian slaves are kept. There are a number of Maltese, Genoese, and Spanish within it at present, but none of any other nation. No gentlemen are permitted to approach nearer the harem, or ladies' apartments, than the bagnio: hence you are conducted by eunuchs through long vaulted passages, so extremely dark, that it is with great difficulty the way can be discerned. On entering the harem a striking gloom prevails. The court-

yard is grated over the top with heavy iron bars, very close together, giving it a melancholy appearance. The galleries round the court-yard, before the chambers, are enclosed with lattices cut very small in wood. The Bashaw's daughters, when married, have separate apartments sacred to themselves: no person can enter them but their husbands and attendants, eunuchs and slaves; and if it is necessary for the ladies to speak in presence of a third person, even to their husband, father, or brother, they must veil themselves. The great number of attendants filling up every avenue, renders it almost impossible to proceed from one apartment to another.

We found some black slaves recently brought from Fezzan extremely troublesome, from their alarming fears created at the first sight of an European's dress and figure. A miniature on a lady's arm was taken by one of these new Fezzan blacks for a shietan, or evil spirit. Its resemblance on so small a scale to the natural figure was so strong, that on suddenly perceiving it she uttered convulsive screams, and it was only after much persuasion that she could be pacified. It is dangerous to come in their way with costly lace or beads: the first, if they are

suffered to touch, they quickly pull to pieces; and the latter they instantly bite through in trying if they are genuine pearls. On entering the apartment of Lilla Kebbiera, the wife of the Bashaw, we found her seated with three of her daughters. The eldest is married to the Dunganeer who is at the head of the customs: the second to the Bey of Bengazi; the youngest is expected to marry the Rais, or admiral of the port: these men are all renegados, as here they do not mix the blood-royal with that of their subjects. Often the princesses treat their husbands, so provided for them, infinitely worse than their slaves, particularly if their birth has been low, which happens sometimes. The husband consoles himself for the little notice his wife takes of him by the liberty he enjoys, and the daily increase of his wealth and consequence from his high station and connection with the sovereign's family.

The countenance of Lilla Kebbiera bespoke the character given of her. She is extremely affable and has the most insinuating manner imaginable. She is not more than forty; but her age is not exactly spoken of, as it is against the Moorish religion to keep registries of births. She is still very handsome, a fair beauty with

light blue eyes and flaxen hair. Her complexion is perfectly delicate, but has evidently suffered from grief and heavy fasts imposed by herself, owing to the loss of some of her favorite children, and the present unhappy disputes constantly arising between her three sons, fed by the demon of jealousy. On visiting this sovereign, the consuls' wives are permitted to kiss her head; other ladies in their company, or their daughters, her right hand; her left she offers only to the dependants. If any of her blacks, or any of the attendants of the castle are near her, they frequently seize the opportunity of kneeling down to kiss the end of her baracan, or upper garment. She is adored by her subjects, which is natural, as she is extremely benevolent; her greatest fault is, not in spending, but in giving away, more than her revenues afford. Halluma is the name given her by her parents, and Lilla means, in Moorish, Lady. She is called in her family Lilla Halluma, but by her subjects she is stiled Lilla Kebbiera, the great, or greatest lady. The Bey, her eldest son, has been married several years. He married at seven years old. The Moors, indeed, marry so extremely young, that the mother and her first born are often seen together as playmates, equally anxious and angry in an infantine game.

The women here are often grandmothers at twenty-six or twenty-seven years of age; and it is therefore no wonder they live frequently to see the children of many of their generation. From the melancholy turn of Lilla Halluma's mind at present, she has always some article of her dress in a state to denote deep mourning.

The Moorish habit for mourning consists only in the clothes being entirely deprived of their new appearance, and the deeper the mourning is meant to be the more indifferent and even shabby the clothes: therefore, when she orders a new cap, which is so richly embroidered that it is like a solid plate of gold, she never puts it on till it has passed through water before her, and all the beauty of it destroyed. She weeps over the operation, and her tirewomen make extempore verses on the cause of her distress. The rest of her clothes were grand, and she wore costly jewels; a transparent veil of many yards, flowing carelessly about her in graceful drapery, displayed through it the whole of her rich dress; and her figure was altogether majestic, with the sweetest countenance. The apartment she was in was hung with dark green velvet tapestry ornamented with coloured silk damask flowers; and sentences out of the Koran were cut in silk

letters and neatly sewed on, forming a deep border at the top and bottom: below this, the apartment was finished with tiles forming landscapes. The sides of the doorway, and the entrance into the room, were marble; and according to the custom of furnishing here, choice china and chrystal encircled the room on a moulding near the ceiling. Close beneath these ornaments were placed large looking-glasses with frames of gold and silver; the floor was covered with curious matting and rich carpetting over it; loose mattrasses and cushions placed on the ground, made up in the form of sophas, covered with velvet, and embroidered with gold and silver, served for seats, with Turkey carpets laid before them. The coffee was served in very small cups of china, placed in gold fillagree cups without saucers, on a solid gold salver, of an uncommon size, richly embossed: this massive waiter was brought in by two slaves, who bore it between them round to each of the company; and these two eunuchs were the most richly habited slaves we had yet seen in the castle: they were entirely covered with gold and silver. Refreshments were afterwards served up on low and beautifully inlaid tables, not higher than a foot from the ground; and amongst the sherbets was fresh pomegranate juice, passed

through the rind of the fruit which gave it an excellent flavour. After the repast, slaves attended with silver fillagree censers, offering, at the same time, towels with gold ends wove in them near half a yard deep.

The two youngest princes, Sidy Hamet and Sidy Useph, being returned from racing on the sands, a diversion they frequently take, entered the apartments to visit their mother. Their sisters veiled themselves while they staid, which was but a few minutes, as they were hastening to the Bashaw before his levee finished; for when he gives audience, which, owing to ill health, is not daily, every one entitled to approach is expected to be present, particularly his family.

We attended Lilla Halluma and her daughter to the Bey's house to visit Lilla Aisha, his wife. We saw in our way a new grand golphor building for the Bey, of variegated marble, brought from Genoa, and Chinese tiles from Malta. Maltese are come over to lay the terraces, which they do with an art peculiar to themselves. Lilla Aisha, the Bey's wife, is thought to be very sensible, though rather haughty. Her apartments were grand; and she herself was superbly habited. Her chemise was covered

with gold embroidery at the neck: over it she wore a gold and silver tissue jileck, or jacket, without sleeves; and over that another of purple velvet, richly laced with gold, with coral and pearl buttons, set quite close together down the front: it had short sleeves finished with a gold band not far below the shoulder; and it discovered a wide loose chemise of transparent gauze, ornamented with gold, silver, and ribband stripes. The drapery or baracan she wore over her dress was of the finest crimson transparent gauzes, between rich silk stripes of the same colour. She wore round her ancles, as did all the ladies of the Bashaw's family, a sort of fetter made of a thick bar of gold, so fine that they bind it round the leg with one hand; it is an inch and a half wide, and as much in thickness: each of these weighs four pounds. None but the Bashaw's daughters and grand-daughters are permitted to wear this ornament in gold; and ladies who are not of the blood royal are obliged to confine themselves in this article of dress to silver. Just above this a band, three inches wide, of gold thread, finished the ends of a pair of trousers, made of pale yellow and white silk. She had five rings in each ear; two were put through the bottom of the ear, and three through the top, all set

with precious stones. She was extremely stately, and has infinitely more influence with the Bashaw and Bey than the rest of the princesses. She is thought to meddle much in politics, but keeps up an appearance of paying a deference to the opinion of Lilla Kebbiera, who is very much attached to her. We quitted the castle about seven o'clock, when the marabut's call, or the Moor's fifth time of praying, was announced. We were conducted through the harem, and though day-light, we were obliged to have torches, on account of some long dark passages we had to go through. Could the subterranean ways and hidden corners of this castle tell the secret plots and strange events that happen daily within its walls, they would be most extraordinary to hear. When we came near the bagnio of the Christian slaves, our guide from the harem quitted us, and the guards or hampers conducted us, with the gentlemen who had waited for us, through the outer fortifications.

November 3, 1783.

I shall continue in this letter to give you some further account of the Bashaw, Alli Corromalli. He is short in stature, and by no means equal

to his sons in figure, but he looks both consequential and venerable, though he is not fifty. He is the second Moorish Bashaw who has reigned since his grandfather, named by the Moors, Hamet the Great, for having made himself sovereign of Tripoli in 1714, after it had been for several hundred years under the tyranny of Turkish Bashaws, and a standing rapacious army of Turks, who kept the Moors in the utmost state of subjection. The whole country was tributary to the Porte. A Turkish garrison had been maintained here for many years by the people, to support the power and consequence of Bashaws sent from the Grand Signior, who were stationed in this place for three years. Hamet, the grandfather of the present Bashaw, was Bey or prince of Tripoli during the reign of the last Turkish Bashaw, whose son he adopted when the Turk returned to Constantinople, by passing the child through a chemise of his wife's, a ceremony necessary to the adopting him for his own. This infant lived to grow up, and is now the Great Chiah; a most venerable figure with a beard as white as silver. When the Turkish Bashaw returned to Constantinople, he left a standing army for the security of the place, or rather to collect the revenues for the Grand Signior. During this period, Hamet-

Bey, applying to the Porte, was made Bashaw. He soon found means of making a total alteration in the government; and the sudden manner in which he effected this change was truly singular. He contrived, without any disturbance, to clear Tripoli, in the space of twenty-four hours, of all the Turkish soldiers, amounting to several hundreds of discipline troops. At his palace, not far from the town, he gave a superb entertainment, and invited all the chiefs of the Turks to partake of it. Three hundred of these unfortunate victims were strangled, one by one, as they entered the skiffer, or hall. This skiffer is very long, with small dark rooms or deep recesses on each side, in which a hidden guard was placed. These guards assassinated the Turks as they passed, quickly conveying the bodies into those recesses out of sight, so that the next Turk saw nothing extraordinary going on when he entered the fatal skiffer, but, quitting his horse and servants, met his fate unsuspectingly.

Next day, the Turks who remained in this city, were (no doubt by order) found murdered in all parts, and little or no inquiries were made after those who had perpetrated such horrid deeds. Only a few straggling Turks remained

to tell the dreadful tale. Great presents were sent by the Bashaw to Constantinople to appease the Grand Signior, and in a day or two no one dared to talk of the Turkish garrison, which, in a few hours, had been totally annihilated. Having in this dreadful manner freed himself and his family from the Turkish yoke, and having succeeded in keeping the Grand Signior in humour, he caused Tripoli to remain entirely under a Moorish government, for which the Moors still call his reign glorious. If Bey Abdallah, the son of the Turkish Bashaw, whom Hamet the Great had adopted for his own, had been intended by him, and the Turkish Bashaw, to have had any share in the throne, it was a circumstance that escaped his memory. He named his own son Mohammed, while an infant, Bey of Tripoli; and he accordingly succeeded him, and was the father of the present Bashaw.

Bey Abdallah was, however, honoured by having a high post assigned to him. This prince is now Great Chiah of the castle, commanding it in the Bashaw's absence, and guarding it while the Bashaw resides there. This officer never quits his post day or night: he sits always in the skiffer, and has a deputy under him, called the Little Chiah. Though the town is governed by

a Chiah, yet the keys of the town-gate are at night delivered to the Great Chiah. The keys of the castle, however, are every evening carried to the Bashaw, who keeps them in his own apartment, and no farther access can be had to the palace till the morning, but by ascending the walls with ropes, which, from their height, is both dangerous and difficult, and never attempted but on some great emergency, and then not without leave of the Great Chiah.

The Bashaw, though not fifty, appears an old man from the whiteness of his beard. The Bey, his eldest son, is not thirty, a fine majestic figure, much beloved, being extremely mild and just to his people. His guards and his power are nearly equal to the Bashaw's, a circumstance which raises a jealousy in his two younger brothers, which is cruelly heightened by disaffected persons round them, and renders both of them exceedingly troublesome to him. Though the Moors and Turks are allowed to marry four wives,* the Bashaw has married only Lilla Hal-

* That polygamy, for the lawfulness of which the Mohammedan doctors advance several arguments, is allowed by the Koran, every one knows; though few are acquainted with

luma, who speaks with a great deal of satisfaction of the Grecian and black beauties, brought to the castle, having occasioned her no other inconvenience than the expense of keeping them. She therefore considers herself to have been, in this respect, far happier, as she says, than even the Great Sultaness of Constantinople, who, in the midst of brilliancy, finds no domestic comforts within the walls of the Seraglio. The customs of the Seraglio, singular as they are and inimical to social happiness, either render the heart a stranger to its enjoyments, or oblige it to seek them in vain. But of a sultan's life at the Ottoman Porte, you will better judge by the following description of the Seraglio, or rather of the Harem belonging to the Grand Signior; for the Seraglio* means the enclosure of the

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with the limitation with which it is allowed. Several learned men have fallen into the vulgar mistake, that Mohammed granted to his followers an unbounded plurality; some pretending that a man may have as many as he can maintain, whereas, according to the express words of the Koran, no man can have more than four, whether wives or concubines.

Sale's Koran, Prelim. Discourse, p. 133.

* The term Seraglio is derived from the Turkish word *serai*, which occasionally signified a *house*, and afterwards a *palace*, when permanent buildings became more common.

Brewer's Descriptive Account of Palaces, p. 141.

whole Ottoman palace, which is not less than a moderate town. The wall surrounding it is thirty feet high. The Seraglio has nine gates, two of which are magnificent. From one of these the Ottoman Porte takes the name of Sublime Porte; but the place where the ladies live, who belong to the Grand Signior, is called, as it is here, the Harem; and no persons, but those officially belonging to it, can enter the first gate. The Harem looks upon the sea of Marmora. The Grand Signior and his eunuchs are the only persons that come within sight of these ladies. When any of them leave the Seraglio to go upon the water, or into the country, the boat or the carriage they go in is closely covered up. A passage enclosed with linen is prepared all the way from the door of their apartment to the place of their embarking, or getting into their carriages. The number of the ladies, always numerous, is regulated by the order of the Sultan; and among them all, owing to a singular regulation, there is but one servant. They wait upon one another in rotation: the last who enters serves her who entered before her, and serves herself also; so that the first entered is served without serving, and the last that enters serves without being served. They all sleep in separate apartments, and between every fifth

there is a preceptress, who minutely inspects their conduct. • Their chief governess is called Caton-Ciaha, which means governess of the noble young ladies. When there is a Sultaness-mother, she forms her court from amongst the ladies of the Harem, having the liberty allowed of taking as many young ladies as she chooses and those she likes the best. When the grand Signior's intention to allow the ladies to walk in the gardens of the Seraglio is made known to the Caton-Ciaha, or governess of the Harem, all persons are ordered to retire. A guard of black eunuchs are then commanded to place themselves along the walls of the gardens with their sabres drawn, while another party of them guard the walks. If unfortunately any one is found in the gardens, even through ignorance or inadvertency; he is instantly killed, and his head is brought to the Grand Signior.

The mother of the eldest son of the Grand Signior is called Asaki, that is Sultaness-mother. For the first son she is crowned with flowers, and she has the liberty of forming her court as above-mentioned, and takes upon her the prerogatives of a wife. Eunuchs are assigned for her particular service. No other ladies, though they have sons, are crowned, or maintained

with such costly distinction as the first, or Sultaness-mother; but they are served apart, have grand apartments assigned to themselves, and are exempt from serving. After the death of the Grand Signior, all the mothers of the male children, who are considered as queens, are shut up in the old Seraglio, whence they can never come out unless any of their sons ascend the throne. From this account it may be easily imagined that, at Tripoli, Lilla Halluma puts a right value on her own condition.

An immense number of horses are kept for the Grand Signior's use, which can neither be augmented or diminished, and which no person but himself must mount. All the pages of the Seraglio are sons of renegados, or Christians who have become Turks.

To return to Lilla Halluma: she speaks with her usual compassion of the surviving widows of the late Mohammed Bashaw, who by her orders are treated with as much indulgence as possible. She tells us there are three of these queens yet living in these castles in the Harem, that belonged to the late Bashaw. They are very cheerful and agree perfectly together, free, as she says, from apprehensions that every day

terrify herself for the fate of her three sons, all equally dear to her, and all equally jealous of each other.

December 29, 1783.

The great mosque, in which is a grand mausoleum for the reigning family, is by far the handsomest in this city: the rest are neat, but very inferior to it. The Moors oblige every body, women as well as men, to go over it barefooted. They take their shoes off at the entrance and deliver them to their servants. This custom of taking off their shoes at the door is of less consequence, as the floor of the mosque is entirely covered with beautiful mats, over which are laid rich Turkey carpets. The building of which I am speaking, is large, lofty, and almost square. The walls, to within three feet of the ceiling, are lined with handsome figured china tiles placed uniformly: the ceiling is ornamented in the same manner. The sixteen marble columns have thin iron rods, painted blue and gilt, reaching from one to the other, and forming a large checkwork through the whole edifice, about six feet below the roof, from which are suspended in festoons antique lamps with long silver chains, some of them

very large, with silver fillagree vessels for incense, and painted eggs hung on silken cords. On three sides of the mosque are square bow windows grated with iron without glass. On the side toward Mecca is a pulpit of marble resembling alabaster, with a flight of fourteen steps, enclosed with a marble balustrade: this pulpit is covered with Chinese tiles. Over it is a small alabaster dome supported by four white marble pillars which rest on the pulpit; and the outside of this dome is entirely covered with gold. Near to this pulpit is a small arched recess or niche in the wall, to which the Iman descends from the pulpit to pray, with the Shiak on one side of him and the Chiah on the other. The Iman always prays with his face towards Mecca, as other altars are opposite to the east. There is no seat, bench, or resting place in the mosque.

The windows on two sides look into a cloister which surrounds the mosque: on the third side they open into a neat white stone building resembling a mosque in appearance, but which is the mausoleum called the Turbar. It is filled with handsome tombs of all the relations of the royal family, excepting those who have died out of town, as it is against the laws here for a

corpse to be brought in through the gates of the city, though all are carried out of the gates of the city that die in town. The Christians' burial ground is close by the sea-side without the marine gate: there is no way to it from the country but through the town, and the corpse consequently cannot be carried there, but by crossing the sea before the harbour's mouth. If a Christian die in the country, fond of money as the Moors are, there is no sum that would prevail on them to let the body pass the gates; no resource remains but a sea voyage to procure its interment.

To return to the Turbar: it is throughout of the purest white marble, and is filled with an immense quantity of fresh flowers, most of the tombs being dressed with festoons of Arabian jasmine, and large bunches of variegated flowers, consisting of orange, myrtle, red and white roses, &c. They afford a fragrancy which those who are not habituated to such choice flowers can scarcely conceive.

The tombs are mostly of white marble; a few being inlaid with coloured marble. Those of the men are distinguished from the women's

only by a turban carved in marble, placed at the top.

As the windows of the great mosque are very low, and made deep, the light is every where faint, which adds much to the solemnity of the place, and affords a most pleasing relief from the strong glare of light without. Owing to the perfumes of orange-flower water, incense, and musk, added to the great quantities of fresh flowers I have mentioned, and the agreeable coolness of the place, on our entering it from the burning dusty street, it seemed to us a sort of paradise. Its extraordinary neatness, solemnity, and delicious odour, struck forcibly on the imagination. This mosque was rebuilt forty-two years ago by the Bashaw's father, Mohammed.

The Moors are well paid for the trouble the Christians give them when they visit any of their buildings; but it must be allowed, that, in general, nothing can exceed their attention and civility: a merit which it is extraordinary to find in the common people, when we consider how diametrically opposite their manners are to ours. But no part of Barbary is like this place for the respect paid to Christians.

The Moors, we know, have varied little in their customs for many centuries; it is therefore no wonder that all their buildings impress the imagination so powerfully with an exact similitude to what we read of in Scripture, or see represented in scriptural paintings. The people, as well as the priest, when in the mosque, direct the whole course of their devotions to that part of it which is supposed to stand towards Mecca, in the same manner as they turn their face to Mecca, whenever they kneel to pray in the street or elsewhere. All the mosques are adorned with minarets or spires, whence a man on the outside, with a small flag in his hand and by loud cries, which they term singing, announces the hour of prayer.

The Bashaw, the Bey, and his second son Sidy Hamet, went to-day to attend the mosque. None but the royal family ride in town. Their suite follows on foot, excepting the head Chaoux, who is first in the procession, richly drest and mounted on a stately horse: he has a large kettle-drum before him on which he strikes minute strokes, going before in the manner of a herald, proclaiming the Bashaw at the entrance of every street. He rides before the Bey in the same manner, when the Bashaw is not present, but

does not accompany any of the other sons. His dress is nearly the same with that of the other Chaouxes, with the difference of a large gold claw on the left side of his turban, and the front of his under jileck, or waistcoat, being almost an entire breastplate of silver. Six Chaouxes followed him on foot, dressed uniformly in scarlet cloth close dresses, quite plain, not very long, and fastened round the waist with a leather belt. They had all of them plain white stiff high caps, made exactly in the shape of a cornucopia. The insignia of the tails were carried next (the sovereign of Tripoli being a Bashaw of three tails): then followed the hampers, or the Bashaw's body-guard, very richly drest, who carried short silver sticks in their hands. After these followed the attendants and suite of the Bashaw: round him were the officers of state, those highest in rank, of course, nearest his person. The swordbearer was on one side of him, and his first minister of state on the other, to whom he seemed talking very earnestly. He was drest in a yellow satin caftan, lined with rich fur. His turban was very large with gold ends. He was without jewels to-day, though usually adorned with very fine ones. This omission of precious stones is to indicate to his subjects, that the Bashaw's mind is oppressed. The

horses of the Bashaw and Bey were particularly beautiful and were buried in their trappings. Both their saddles were embossed gold, and had gold stirrups weighing more than thirteen pounds each pair. The Bashaw's horse had on five solid gold necklaces; the Bey's horse, three. The Bey wore a pale green and silver caftan, and a crimson shawl with rich gold ends twisted over his turban. One of his officers of state had on a caftan af gold tissüe, with a fine purple cloth bernuse over it. You may perceive, that in few places the costume can be grander than it is here.

The Bashaw looks venerable; but the Bey seems much more like a sovereign. He is a noble figure and remarkably handsome. An immense number of black slaves and servants encircled the whole procession and kept off the crowd. The Bashaw visits the mosque on every particular event, good or bad, that concerns himself or his state. He sometimes, though not often, pays a visit to the Rais of the marine, who cannot wish much for the honour, as it costs him two of his blacks, whom he is obliged to present to the Bashaw for his gracious condescension. While the Bashaw was passing, a man who was in our house for protection (all

the consulary houses being sanctuaries) ran out and touched his horse, and was on that account pardoned. This privilege extends to the touching any part, not only of the Bashaw's but of the Prince's garments or horses when they are out; but the Bashaw's horse protects at all times, even in his stable: if a criminal can get under him or cling round him, his life is safe. When the Bashaw goes to any of his gardens, which he always does on horseback, he has three relay horses, richly caparisoned, led before him by slaves, and all his suite then ride. Almost all the chief officers of state were with the Bashaw, except the Grand Chiah, who, as I have before observed, cannot leave the castle when the Bashaw is out.

All affairs of moment are laid before the Chiah; but with regard to the distribution of justice, the Cadi, who is considered the head of the law, is the judge.

The Dugganeer was in the Bashaw's suite. He is of great consequence here, and has the management of the customs, which forms in Tripoli, as in all parts of Barbary and Turkey, one of the principal employments under government. He is at once comptroller and farmer

general: all the taxes on exports, imports, and home consumption, depend on him; in short, he has the regulation of every thing. He is subject to large sums of money being demanded of him by the Bashaw at a moment's warning, for which he lays on additional taxes. A refusal to pay these sums would certainly cost him his place, and very likely his life. All the goods which a consul imports for his own consumption pass entirely free. The Dugganeer furnishes the castle with every thing that is wanted, as bread in loaves, meat, charcoal, oil, and soap; all of which are sent from the custom-house every day to the Bashaw's and to the houses of all the different branches of the royal family within the castle. The distinct allowances of the separate articles for each family are fixed by the Bashaw. The Dugganeer is a Neapolitan by birth, of very low extraction, though married, as I have said, to the Bashaw's eldest daughter, and was brought a slave here many years ago. He is now extremely rich, has great influence, and is liked by the people. It is expected that a nephew of his will likewise marry into the Bashaw's family, with a good portion of the wealth his uncle has made in the Bashaw's service.

The government is at present extremely mild; so much so, that the Bashaw endangers his throne by it, as he leaves the Moors too much to themselves. It is not so at Morocco, where a despotic tyrant reigns. A singular circumstance happened there not long since, relative to a fortunate Moorish merchant, who is just arrived here. While at Morocco, he imported a great quantity of wearing apparel which a rich Jew had given him a commission for, when the Jew not approving of them declined his bargain. The merchant went himself and laid his cause before his sovereign praying for redress: the sentence pronounced was, that the Emperor would not suffer the Jew to be obliged to take the goods if he did not approve them. The Moor returned to his home inconsolable; he had laid out his all, and saw himself ruined: but in a few hours after, he heard proclaimed through all the streets of Morocco, a royal edict, that any Jew who appeared in the city after that notice from the Emperor without yellow stockings, a black hat, and some other articles which the commission consisted of, should die under the baston immediately. The Moor then found his house too small to admit the buyers of his merchandize, and in a

few hours made a little fortune of what he had before thought such an unlucky purchase.

February 11, 1784.

During the absence, at Morocco, of the ambassador from Tripoli, his son, who is about twenty-five years of age, invited a party of Christians to his father's country residence, the grounds of which, owing to the taste of its owner, who has visited most of the courts in Europe, are in much better order than any of the plantations near it. It is a wilderness of sweets, beneath thick orange groves, through which the sun's beams but faintly shine. White marble channels with rapid clear streams of water cross the gardens in many directions; and the air in them is fraught with the scent of oranges, roses, and Arabian jasmine, whose thick shade forms an agreeable contrast with the burning atmosphere surrounding them. In the centre of the largest garden, nearest the house, is a most pleasant golphor built a considerable height from the ground. The floor, walls, and window-seats are lined with Chinese tiles of lively colours: the windows are placed round it, through which honeysuckles, orange flowers and

jasmine, make their way. The shrubs reflect through them every where the most lively green, and fill the whole with the richest perfume.

These golphors are for the use of the master of the mansion and his friends, as they cannot visit him in the dwelling-house on account of the female part of the family, who are, therefore, never expected; but the ladies of this family do not confine themselves to that rule, and it is feared that some fatal consequence will result to them for trespassing, in so many instances, the narrow limits of indulgence allowed to Moorish ladies. The ambassador's son spoke English, talked much of his sister, but in a manner that spoke his fears for her, and his disapprobation of her conduct. It has been already observed, that it was apprehended her uncle would put her to death. An event which appears to us of such enormity, takes place here without hesitation or inquiry. The head of a house, whether father, brother, or husband, having the power of life and death relative to the female part of his family, has only to get a teskerar of the Bashaw, which is a small bit of paper with his signature, giving leave to the person who requires it, to put to death the object

of his anger; and this fatal paper is procured with the greatest facility.

This ambassador, a few years since, possessed a favourite Circassian slave, who lived at a garden a little distance from the family residence. He thought her conduct reprehensible, and after having often threatened and as often pardoned her, she at length fell a victim to the rage of a Mameluke belonging to her lord.

This wretch was an enemy to his master, and an unsuccessful admirer of the fair Circassian. Hearing that his master was engaged at an entertainment given by the Christians, he came to him late in the evening, and worked on his imagination till the fatal teskerar was obtained. The Mameluke immediately rode off full speed to the garden where she resided, and had departed on the wretched errand but a few moments, when the visible alteration and the agony in the countenance of the ambassador, led his friends soon to the supposition of the cruel orders he had issued, and he was easily persuaded to countermand them. He sent horsemen with every inducement given them to overtake the sanguinary Mameluke, and arrest his hand from the murder he was so eager to per-

petrate. They reached the garden a few seconds after him; but he knowing of a breach in the garden wall, had, assassin-like, entered that way to prevent alarm, and found the fair Circassian walking solitarily in the garden at that late hour. At the sight of him she fled, having long considered him as her destined murderer. She, in her terror, climbed up the garden walls, and ran round the top of them. Those who were sent to save her saw her run in vain. They forced the gates and entered them; in the mean while, twice they heard a pistol fired, and soon after the dying groans of the unfortunate female, whom the Mameluke, to prevent explanations, had stabbed to death, after having discharged two pistols at her.

The ambassador having given orders for her death in a moment of despair, and from accusations against her which he probably thought exaggerated, seems never to have been happy since, and from the accumulated anguish he suffers through the conduct of the ladies of his own family, it is generally supposed that he will not return to this country. He is considered as extremely tenacious of his honour, free from bigotry, and possesses an enlightened under-

standing. The two latter qualities disqualify him for comforts in his own country.

Not far from this ambassador's gardens are the remains of an old building, called the castle of Lilla Zenobia, it having remained in her possession after the death of her father, Hamet the Great. It was within this century a very grand palace where the court of that sovereign was kept; in one corner of the gardens belonging to it is a very large mound of earth, covering the bodies of several hundred massacred Turks, who were buried in that spot at the time her father subdued the Turkish garrison. This is the palace the Turks were invited to by Hamet the Great and murdered, as I have described to you in a former letter. The fatal recesses in the skiffer, which were the receptacles of the murdered Turks, are still entire, as is the skiffer through which the Turks passed in their way to the interior of the palace. Lilla Zenobia has been dead many years, and the building has been neglected and suffered to go to ruin. It is said that Turkish ghosts hold here their midnight haunt and revels. The Moors say it is so full of such company, that there is no room for any other. There are but a few of the inferior apartments, and one grand room (said to

be that where the Bashaw gave audience) still standing. It is without floor or roof; the walls have some remains of painting still fresh in colour, and many ornaments are yet visible; and part of the ceiling lies in the middle of this spacious room grown over with grass: the gates are immensely large and formidable. Having explored every part of this ruined castle that was passable, we returned to the ambassador's gardens to take refreshments: thither the Christians' servants had arrived with the remnant of such provisions as they had saved from the eager grasp of the famished Moors. The city had been long distressed for corn, and a considerable crowd had gathered round the servants imperceptibly, and attacked the loaded mules as they were passing through the town gate. In a few moments no eatables were left, except some few dishes of pork, a food which the true Mussulman looks on with horror: the rest was seized by a number of hungry wretches, who tore it with a savage fury from each other. Not an article was lost but eatables—food was all they contended for. They fought together for the crumbs that fell on the ground; to such an extremity had hunger brought them.

The starved objects we passed this morning in the streets were shocking to behold. A total

want of rain occasions this dreadful distress for the present, and makes us fear a famine will soon be at the height here, which surely, of all calamities, is the most horrid: the great must pay for it, but what the poor will suffer must agonize every feeling heart.

April 20, 1784.

During our ride yesterday, we were struck with the singular appearance of the country at a small distance from town. In Barbary, the burying places are out of the cities, in the manner of the ancients; and the numerous burying-grounds, from the shape of the tombs, resemble roofs of houses, and appear like towns in miniature. The large mausoleums, belonging to people of distinction, represent capital buildings, proportionate in size to the little towns by which they are surrounded. In some of them lights are kept constantly burning, with the choicest flowers, the fragrancy of which strikes you on approaching the tombs. The numerous Moorish gardens appeared to be so many woods of oranges; and these, added to detached plantations of olives and dates, formed a scene totally different to what is met with near the capitals of Europe. We alighted at a farm: the ladies were admitted into the house, where we had fresh

and sour milk, and dates just gathered from the tree of the most beautiful transparent brown, and having the appearance and taste of fruit preserved in the highest manner. Some of the same refreshments were procured to be sent to the gentlemen in the garden. The Moors were obliged to secure a camel, which with much difficulty was prevented attacking our horses while they stood in the yard; though the camel is, with very few exceptions, perfectly mild, this having a young one unable to feed itself was the cause of its ferocity. The camels' milk is drank here by consumptive people: it is extremely salt and ill-flavoured, richer than cows' milk, and of a red colour. The young camel, when a few weeks old, is remarkably handsome. Nothing can be more distressing than to hear its cry at that age, as its voice then so exactly resembles the cries of a young child, that it is impossible to be distinguished from them. When they are grown up, their voice is very loud and rough, and when angry, they make a particular rattling in the throat that cannot be mistaken, which is a lucky circumstance, as it is a warning of their intention to bite; for, from the size of their mouths, and their never wearing a muzzle, a bite is nearly fatal. Fortunately, they are in general so inoffensive and tractable, that they commonly go

without bridle or halter, and a single straw in the hand is often the only weapon used to drive them along with a burden of nine hundred-weight.

The dromedary seems to be used in this country only for the courier or post. The Moors never dress their camels with bells, as we do horses in England; and though these animals shew no emulation for dress, they are evidently pleased, and hasten their steps when accompanied by their masters' song; they, therefore, sing to them while they drive them. This useful patient animal will sustain many days' thirst when traversing, heavy laden, the burning sands; but in town, where it is cooler, and during the winter, he can remain some weeks without drinking, living on the water he has within him, preserved in a reservoir, whence he conveys it into the stomach at pleasure. The last time the Bey was encamped, a camel was opened for the water it contained, when several gallons were found in a perfect state. The camp was at that time in want of water; the people having a very short allowance of it, and dying daily, when the Bey made use of this costly expedient, as a camel is very valuable. The flesh is eaten by the Moors, and they say it is exceedingly good.

Continuing our ride to the sands, we had a distant view of two of the most capital mosques in this kingdom, situated at some distance in the desert, where criminals take shelter, and are safe as long as they can stay in a certain district round them. This district extends to a quarter of a mile, and sometimes to two or three miles, according to the mosque it belongs to, and cannot be violated even by the Bashaw. All persons may be apprehended if seen in the act of procuring food for the culprit, in which case he is either starved to death, or forced by hunger to surrender. One of the marabuts we saw to-day is called the Seide, the history of which is related by the Moors with a number of fictitious circumstances. The word *seide*, which in Arabic means lion, was given to a Moor, who, with little more assistance than his own courage and strength, drove all the lions from that part of the country, and his son was the marabut of this place. The name of marabut is given both to the mosque and to the saint, or holy man, who resides at it; and the simple story of the Seide, related as a fact, is as follows:—

Hamet Bashaw, grandfather to the present, went, as customary, on particular occasions, to visit this mosque or marabut. In the hurry

and confusion of the family of the Seide, during the visit the Bashaw honoured them with, and in bringing him all the refreshments in their power to procure, he got a momentary sight of the marabut's eldest daughter, said to be one of the most beautiful women at that time. He was so much struck with her appearance, that he directly told the marabut his fortune from that hour was made by sending his daughter immediately to Tripoli, as he was determined she should be the first lady of his seraglio. The aged and religious marabut, far from being pleased at the honours offered him on such terms by his sovereign, expostulated, and made great objections to his orders, when the enraged Bashaw told him, that if he did not send his daughter richly drest and perfumed to the seraglio that very night, by morning there should not remain a vestige of himself, or any part of his family. Saying this, he departed and left guards to see his orders executed.

The unfortunate marabut, unable to extricate himself or his lost child, loaded her with gold and jewels, and drest her in the richest clothes she had; she having acquiesced in his wishes of taking a deadly potion to save her from the violence of Hamet Bashaw's passion.

He wept over her and led her to the door of his house, where he ordered the bridal song to be sung over her before she quitted her home.* He then placed her in a linen couch on the back of a camel handsomely ornamented, such as the ladies of this country travel in, and gave her up, with tears and heavy imprecations on the Bashaw's head, to his officers.

A numerous suite of attendants, in addition to those the Bashaw had left, arrived to conduct her to the castle. On her arrival there, she was immediately carried to the royal apartments, where not long after the Bashaw hastened to receive her. But on entering the room he was struck with horror and surprise on perceiving a beautiful corpse stretched on the floor, stiff and cold. He found not the least mark of violence upon her, and he knew no one had been suffered to enter the apartment after her arrival but himself. He had probably heard of the curses her father sent him, by the attendants, who came with her, which did not fail, with the reproach of his own conscience and

* Moorish women who die before they are married are buried in wedding clothes, and the bridal song is sung over the corpse before it leaves the house.

the superstitious ideas of the Moors, to throw him into the greatest agitation, and he seemed to be nearly in the same state as the sacrificed victim laying before him.

At the dawn of day, Hamet Bashaw set off to the Seide, and asked the marabut if he could any way account for the suddenness of his daughter's death? The marabut returned for answer, that his daughter had honour enough to receive a deadly poison from his hand, before her departure from his house, and that now he had but one favour more to entreat of the Prophet Mahomet, who had so mercifully saved his child in the moment of distress, which was, that he would strike him, Hamet Bashaw, blind. This misfortune actually happened to the Bashaw four or five years before his death; but, in the fable, the Moors say it happened at the instant the marabut implored Mahomet, and call it, of course, the vengeance of the Seide. But Hamet the Great was advanced in years when he lost his sight, and finding from this unhappy circumstance his power decreasing rapidly, he determined not to outlive his consequence, and the great name he had acquired amongst his subjects. He employed himself in regulating all he wished to have done before his

death, naming his own son Mohammed for his successor, and immediately afterwards he ordered one of the youngest pages of his golphor to attend him thither, where he frequently spent many hours in close retirement. As soon as they entered the apartment, the Bashaw desired the page to give him his pistols. He bid the youth stand close by his side, and if one pistol missed fire, to be ready instantly to deliver the other to him, at the peril of his life. The Bashaw shot himself dead with the first pistol, in the presence of his adopted son, Bey Abdallah, the present Great Chiah, before either of them were collected enough to prevent the catastrophe. Bey Abdallah was at that time a child about eleven years old. Thus fell Hamet the Great, after a successful reign of thirty-two years.

The country round where the marabut of the Seide is built is entirely a desert, without any object in view but the city of Tripoli at a distance.

We remained on the sands some time, as the two youngest princes, Sidy Hamet and Sidy Yuseph, were there with a number of cavalry. This is a sight quite new to an European eye,

and not less superb than strange. Their movements consist chiefly in sham fights. Sidy Hamet, to shew us the manner of laying in ambush, got off his horse: they almost bury themselves in the sands, firing from thence on the enemy. One of the most surprizing feats in these kind of reviews is the great swiftness with which they ride, and the wonderfully sudden manner they stop and turn their horses, the animal appearing almost flat on his side at that instant. Sidy Hamet and Sidy Useph more than once rode up full speed to the Christians, and stopping their horses just at their feet, fired their pieces so extremely close to them that it was not very pleasant; but this they meant quite as a compliment. They fire at each other in this manner so frequently that it is wonderful accidents do not often happen.

Sidy Hamet was very richly dressed in a purple flowered gold and silver brocade caftan; and had a crimson velvet and gold jileck, or short jacket, over it without sleeves. The two dresses were tightened at the waist with a rich broad girdle. His turban was white, with a crimson shawl wound over it. His arms were beautiful; the handle of his sabre was gold and silver, set with precious stones; the scabbard of

it chased. His pistols were set in gold and silver, curiously wrought. The front and back of his saddle was covered with plates of gold embossed. The Moorish saddles are made to come up very high before and behind.

The first housings of Sidy Hamet's horse were of crimson velvet with gold embroidery; the second, purple with a broad silver lace, and a very rich gold fringe; and the third was of dark plain velvet with a broad dead gold lace. His brother Sidy Useph was equally well dressed, as were all the principal officers and their chief blacks, and they made, as may be imagined, a very grand appearance.

They remained on the sands a long time: indeed many of the inferior horses seemed quite exhausted, and I heartily rejoiced to see the poor tired animals return home. The Moorish stirrups make a very singular appearance. Those belonging to the princes were of silver richly gilt. They weigh from ten to thirteen pounds, and measure more than half a yard from the toe to the heel: they are a flat plate under the foot with high edges at the sides, widening considerably at the toe and heel in the shape of a fire-shovel. They cut at both

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edges like a razor, and make one shudder on the poor animals' account; for when they arrive at their stables they are often obliged to have their sides dressed, and to be carefully attended.

This, my dear friend, is among the many things I cannot account for: to me it is the greatest paradox, why any creature has life given it to suffer unmerited torture, or why life is given to a being who can wantonly inflict pain.

When the two princes passed us they stopped some time to converse, explained the meaning of some of their particular feats, and behaved very affably. On taking a polite leave they went off, racing backwards and forwards, and firing all the way to town. Gunpowder costs the Bey but little; immense quantities being sent him as presents from the Emperor of Morocco by the Tripolitan ambassadors.

In our way home we passed through a street noted for its corn wells, or rather caverns, dug very deep into the earth. They are situated on each side of the street, at about thirty yards distance. They were designed for magazines to lay up corn in; and they say it will keep in them perfectly good a hundred years. Happy were

it for the inhabitants of this country if these caverns were filled now as they were formerly, when the country was so rich in the produce of corn that it was hence exported to many parts of the world, and prized almost above any other. The barley when sown here yields twice as much as it does in Europe. When it grows properly, they reckon twenty-five and thirty ears for one an ordinary produce, while in Europe fourteen or fifteen is considered as a good return. The times are so much altered now that corn is imported at an immense expense. This melancholy change is attributed to the want of rains, which have failed for several years past. There have not been more than one or two good harvests for thirty years. If cargoes of wheat do not soon arrive from Tunis, the state of this place will be dreadful beyond description. Corn is expected from the Emperor of Morocco, who has been grateful enough never to forget the civilities he received from the Bashaw, when passing many years since through this place in his pilgrimage to Mecca. His son, Muley Yesied, who is by all accounts a most depraved character, is expected here soon on his return from Mecca. His mother and sister are with him; and the latter is expected to marry a shrieff of Mecca before she returns.

May 24, 1784.

The Bashaw has not given his consent for some time past to the Christians to reside in the country, at a greater distance than four or five miles from the city of Tripoli, as he cannot answer for their safety, on account of the incursions of the Arabs, and even of the Moors, many of the cyderies being at present nearly in a state of revolt. We have the use of a large Moorish country-house on the skirts of the sands; and though the grounds belonging to it are not in the best order, yet they are in the stile of all African gardens,—a mixture of beauty and desolation. The orange, citron, and lime trees are in their fullest bloom: their branches, covered with flowers, are at the same time bending down with the weight of fruit ready for gathering. The Arabian jasmines and violets cover the ground; yet in various parts of the garden, wheat, barley, water-melons, and other still coarser plants, are indiscriminately found growing. The high date tree, with its immense spreading branches, is planted round the gardens near the walls. The branches of this tree, which extend fourteen feet, grow from the top of it, furnished with close leaves from two to three feet long. Each bunch of dates, which

resemble colossean bunches of grapes, weighs from twenty to thirty pounds. The tree grows nearly a hundred feet high. From this tree the Arab gathers the richest nourishment for his family, and from its juices allays fevers with the freshest lakaby, and cheers his spirits with that which has been longer drawn. They extract the juice from the tree by making three or four incisions at the top of it. A stone jar which will contain a quart is put up to each notch: the jars put up at night are filled by the morning with the mildest and most pleasant beverage, and, on the contrary, the contents of those jars which are put up in the morning and left till late in the day, become a spirituous strong drink, which the Moors render more perniciously strong by adding leaven to it. The tree will yield this juice for six weeks or two months every day; and after the season, if taken care of, it recovers in three years, and bears better fruit than before it was bled, as the Moors term it. It is customary in noble families to have the heart of the date tree at great feasts, such as weddings, the first time a boy mounts a horse, the birth of a son, or the return of an ambassador to his family; thus condemning this valuable tree from yielding further profit, for as timber it is of very little

value. The heart lays at the top of the tree between the branches of its fruit, and weighs when cut out from ten to twenty pounds: it is not fit to be taken out before the tree has arrived at the height of its perfection. When brought to table its taste is delicious, and its appearance singular and beautiful. In colour it is composed of every shade, from the deepest orange and bright green (which latter encompasses it round) to the purest white; these shades are delicately inlaid in veins and knots, in the manner of the most curious wood. Its flavour is that of the bannan and pine; except the white part, which resembles more a green almond in consistence, but combines a variety of exquisite flavours that cannot be described.

The best dates, called by the Moors and Arabs taponis, when fresh gathered have a candied transparent appearance, far surpassing in richness any other fruit. In these gardens the Moors form no walks, only an irregular path is left, which you trace by the side of the numerous white marble channels that cross it with rivulets of water, as I have before described to you, through an almost impenetrable wood of aromatic trees and shrubs. The sweet orange of Barbary is reckoned finer than those of China,

both in flavour and beauty; and the next best is a small red orange which grows at Malta, almost crimson within. Cherries are not known here; and pease and potatoes only when cultivated by the Christians. Water melons, as if ordered by Providence, are particularly excellent and plentiful. Many owe their lives to this cooling and grateful fruit, when nearly expiring through insupportable heat. The pomegranate is another luxurious fruit of this country. The Moors, by pressing the juice through the rind of it, procure an exquisite drink. The Indian and Turkey figs are acknowledged to be extremely good here. There are two sorts of apricots; one which is remarkable for its large size and excellence, while the other, with the musk melons and peaches, is very indifferent. There are several sorts of fine plums and some very high flavoured sweet grapes, which, if cultivated in quantities for wine, would render this country rich in vineyards, from the ease and excellence of their production; but Mahomet has too expressly forbidden wine to Mussulmans to admit of its being made in their presence, for even the sight of it is repugnant to the laws of the Koran. There are delightful olive woods near us, but when the olives are ripe it is inconvenient to walk under

the trees on account of the olives continually falling loaded with oil. Near to these woods are marble reservoirs to receive the oil the Moors extract from the olives, and from these reservoirs they collect it into earthen jars: it is as clear as spring water, and very rich. The natives who can afford it are so delicate in their taste of oil, that they allot it to their servants when it has been made eight or nine months, and yet when a year old it often surpasses the finest Florence oil. The walls which surround the houses and gardens of the principal people divide this part into a number of narrow roads in all directions: beyond them are date-trees interspersed with fields of barley and high Indian corn. If to spaces of sand separated by olive plantations, sun-burnt peasants, and camels without number, are added a burning sun and the clearest azure sky, a just picture may be formed of this place. The deserts adjoining, though singular in appearance, seem frightful from the frequent and recent examples we have had of their victims. A party arrived from them yesterday so exhausted that they would have died on the road if they had not been instantly relieved by the Moors. Four of their companions had perished the day before for want of water and from the excessive heat,

Hadgi Abderrahman, who is just named ambassador to England, often speaks of the death of his favourite daughter, who died in great anguish two days after crossing these deserts with him in his last return from Mecca. Being extremely delicate in her constitution, from the scorching heat of the ground at the different places they stopped with the tents, her feet became blistered and mortified.

An author, writing on the deserts near Suez, describes them in the following manner. "On "the adjacent sandy desert, if reflection dwells, "it is shocking to think how the tired traveller "is discouraged; his heart fails him at the im- "mense space that separates him from the "world, a space where neither tree nor herb is "to be found to rest the searching sight on, "no object between heaven and earth. A san- "dy ocean, boundless as the sea, and like that "restless element blown by the winds into agi- "tated waves. Destitute and alone in the "wilderness, he sighs in vain for one drop of "water; fainting with thirst and heat, he "groans and dies unpitied by any human heart." And the following lines from Addison can never be quoted too often for what they so well describe.

" So where our wide Numidian wastes extend,
" Sudden th' impetuous hurricanes descend;
" Wheel through the air, in circling eddies play,
" Tear up the sands and sweep whole plains away.
" The helpless traveller, with wild surprize,
" Sees the dry desert all around him rise,
" And, smothered in the dusty whirlwind, dies."

Cato, act ii, scene vi.

The heat is so intense at present, that even the hardy Arab, inured to the climate, at ten in the morning retires from his work, and all his animals for labour are put up under shade. At this time of the day, the Christian families seeking shelter in their gardens, enjoy their luxurious coolness and relief from the heat of the sun. The warm air abates nothing of its oppression till a sudden cool breeze arises from the sea, which during these intense heats happens regularly every afternoon; but this sea air rusts all sort of steel work even in the pocket, and will wet a person's dress entirely through in a very few minutes. The gasping Moors regale themselves as soon as they feel it, by retiring to the terraces on the tops of their houses, and sleeping there for hours, which circumstance is deemed the cause of so many people being blind in most parts of Barbary.

The golphors and best rooms in the country houses are sometimes delightfully relieved by a considerable stream of clear flowing water, conducted in a marble channel through the middle of them. The floors and sides of the apartment are finished with coloured tiles, and the ceilings carved and painted in Mosaic. In the inner court belonging to the house is a gebbia, or reservoir, continually filled with fresh water from the wells near it, and which flows through it into the gardens; it is surrounded with a parapet of marble, and a flight of marble steps leads into it. There is only a broad walk left round it, which is paved or terraced, and into which the best apartments belonging to the house open. This circumstance affords a refreshing coolness to the house, and is most delightful during the extreme heat.

July 24, 1784.

I think it probable that the life of a Grecian beauty, related by herself, may gain additional interest with you, from the circumstance of her being wife of the ambassador, Haggi Abderrahman, whom you will soon see in England. He is a most enlightened man, having been repeatedly at the chief courts of Europe. Through

the distinguished manner of conducting himself, he has been honoured by different sovereigns with many very valuable tokens of favour, which the Greek exultingly shews to all her visitors. He bears here so excellent a character, that he is universally beloved by Christians as well as Moors, and is adored in his family.

This Grecian lady related the events of her life in the most interesting manner. We saw her by appointment: she was evidently dressed with studied attention, and looked particularly beautiful. She wears the Moorish dress, not by choice but compulsion, as she observed with a sigh, that she was compelled to lay aside the Grecian habit when she embraced the Mahometan faith, on the day she was married. She had dispensed with as many of the Moorish artificial additions to her dress as she could. Her jewels were brilliant from being all polished (the Moorish ladies often wearing them in a rough state), and what other arts she had used were not in opposition to nature, but successfully employed to improve her appearance; but any compliment paid to her person seemed much to distress her with the unhappy recollection, as she termed it, of her beauty, at the time Abderrahman purchased her. Her expressions of regret on this

occasion, puerile in another, proceeded entirely from her education. She is sensible and amiable, of a very fine figure, tall, with blue eyes and beautiful small white teeth. Her countenance, though lively and spirited, is the picture of innocence itself. She was as superbly drest as the Moorish costume would permit, and had for the outer covering a blue transparent baracan, fastened at the shoulders with a large cluster of brilliants, with several rows of very large pearls hanging from it. She had double gold bracelets on her arms; her cap was entirely of gold, with a binding of black over the forehead set with jewels hanging over the face; and she had six large rings in each ear, set with diamonds, pearls, and other precious stones. Two black slaves remained at her feet the whole time we were with her: when she removed from one place to another they rose up and followed her, and laid down at her feet again when she sat down: two other blacks constantly stood behind her. No Moorish lady keeps up near so much state as the Grecians and Circassians.—Abderrahman remained a widower a few years with several children, and, rather than take a wife amongst the Moorish ladies, preferred looking out for a Grecian or Circassian slave, thinking she would behave with more attention to his

children, through the fear of being sold again, or put to death: he therefore determined to go himself to the Levant to choose one for himself, and bring another with him for his nephew.

In his researches he met with two sisters equally handsome. Their being so nearly related would have deterred many Moors from taking them, from being both intended for one family; but Abderrahman, ever benevolent and kind, and unlike the jealous Moor, hoped to excite affection by becoming the constant theme of two so nearly related, if fortunate in his purchase; and he determined to wait for a proof of this before marrying the Greek he intended for himself, or persuading his nephew to marry the other. Strange to relate, the bargain was made for both, in her own hearing, with her father; and her price was greater than her sister's, by possessing the acquirements of drawing, singing, and music. Equal care had been bestowed on their accomplishments, for on these is placed a Georgian's hope on the birth of a female infant. He views her only with the idea of future gain, and beauty without accomplishments would raise her no higher in the market than a common slave. Every nerve is therefore strained to excite natural and artificial

graces, to make her excel in vocal and instrumental music, in all elegant works, and every thing which can add to the fascination of her person.

She spoke with enthusiasm of her country, as a garden in the richest quarter of the world, where the choicest fruits and flowers grow spontaneously. The inhabitants make the finest wines and as much as they please, without consuming half the grapes that grow without cultivation, and overrun their hills. But it was not without some emotion she described to us the hard lot of her handsome country-women: born to a life of slavery, chains await them in the cradle. In this first affecting state, the unnatural parent with impatience views the rising beauties of her infant. Every growing charm fills her with rapture, not excited by that maternal affection which should characterize the mother, but, inconceivable to believe, by the sordid idea of how much gold every heightened charm will bring her, when her child is put up to be bought by the best bidder. She expects offers from a number of different Turks who come to purchase these unhappy beauties, not for themselves, in which case the mother having seen the man but for hours, might still recom-

mend to him the fate of her offspring; but, no, the Turk purchases for the merchant he deals with, or worse, to carry her to the next market, where he expects a handsome profit on his fair prize, by putting her up to sale to a crowd of crafty traders. Those fair creatures whose parents may cherish feelings uncommon to the generality of people there, or whose vast riches may make them decline, or not think of selling their children, even those few are exposed to a lot as bad or worse, as they are frequently carried off by parties of Turkish robbers, who make incursions into their country, to seize on such unhappy people as fall in their way, and by that means procure beautiful women at a cheaper rate. These sons of rapine watch for those who incautiously stroll too far in their walks accompanied only by a few female attendants. They ride up to them in full speed, seize on their wretched prey, and placing them behind them like a bale of goods, ride off with the same celerity; all which they do too quickly to admit of a discovery in time to redeem the unhappy captive, who has frequently many days' hard travelling to undergo in this manner, over barren deserts, before they reach any habitation.

These ruffians shew their unfortunate victims no other indulgence than that of keeping them free from bruises and hunger, and that from the motive of a cattle driver, who considers that a broken limb or a meagre appearance would spoil the price of his beasts at market. But the hardship and fatigue these fair creatures endure in this first part of their journey often prove fatal to a frame too delicate to bear it, and rob the plunderer of his prize.

The first moment he thinks himself safe from pursuit, he encloses his wretched victim in a sack, which he carries with him for that purpose, to preserve her from the rays of the sun and other injuries. Incredible as these sufferings may appear, I shall transcribe for your perusal, in addition to the story of Lilla Amnani the Greek, the events of another Grecian lady, at present residing here, who herself endured the hardships Lilla Amnani has described.

Amnani is the Moorish name the Greek received on her marriage with Abderrahman. She was about seventeen, and her sister younger, when they embarked with him from Alexandria. His attention at first was paid to her sister, and she herself was neglected. On their arrival at

Tripoli, her sister beheld with perfect indifference the preparations making at Abderrahman's for her reception, while Amnani could not conceal her tears when the day was named for her removal to the house of Sidy Mustapha, Abderrahman's nephew. The first stern look, she said, she had ever received from Abderrahman, was on this occasion, when he bid them both withdraw, and for several days they heard no more of him. They talked over their misfortunes, and shuddered with the fear of being sold again, particularly Amnani, who had regarded Abderrahman with partiality.

At their next meeting, he presented her sister to his nephew, and desired Amnani to consider herself as the mother of his children, and to prove her regard for him by her attention to them. At this most happy period of her life, as she termed it, her courage almost forsook her: she fancied herself altered in her person, which seemed not yet to have recovered from the ravages of a sea voyage: she feared also a greater change from suddenly quitting a life of luxurious ease, where every indulgence and attention had been most profusely allowed her. To keep herself cheerful, and improve her looks, required now her utmost exertions, in

order to convince the friends of Abderrahman, who were her enemies, that she was wholly taken up with the charge of the family. All of them were very young, except the eldest daughter, who was near her own age and a great favourite with her father. The Greek could not speak a word of Moorish, and was besides a Christian* brought into a Barbarian family, where the only enlightened person she could talk with was Abderrahman. Her first days were spent in endeavouring to divert Abderrahman's vigilance from perceiving the many malicious traits she suffered from the female part of his family, as she thought his displeasure, however excited, might only serve to irritate them, and consequently increase her own difficulties. Their continual visits, or rather examinations, she would gladly have dispensed with; and though she was treated, by Abderrahman's order, with every mark of attention, yet in her precarious situation, as his slave, she was obliged to pay the greatest deference to their counsels, though often against her interest, till she gained sufficient confidence with him and Lilla Uducia, his daughter, to become more the mis-

* The Georgians are all Christians of the Greek church, and take their name from their patron St. George.

tress of her own proceedings. Abderrahman soon afforded her this advantage: he seemed to think all he could purchase for her was inadequate to her merit, and insufficient to shew his attachment to her; and as a proof of the unbounded confidence he placed in her, he allowed her an indulgence quite novel to the Moors, that of writing to her friends, and receiving letters from them; but this was not granted her till after her marriage, which took place, with great pomp, in twelve months after her arrival at Tripoli, on the birth of a son, who is now living, and for whom she confesses a distinguished fondness, by the circumstance of his birth having so soon terminated her captivity, made her Abderrahman's wife, and placed her on a level with the first ladies in Tripoli near the sovereign's family. Abderrahman introduced her to his relations as a person to be respected as himself, and had her presented to Lilla Kebbiera, who, from Abderrahman's long and faithful services to the Bashaw, gave her a most flattering reception. Finding herself perfectly happy at home, a favourite at the castle, above the power of those who might wish to annoy her, and respected by the country, she appeared now at the zenith of her happiness, when she received news from Georgia that her parents, by some

unexpected losses, were reduced to the greatest distress. Amnani regarded her father with the strongest affection for the education he had given her, and almost lost sight of his cruelty in selling her. At this time Abderrahmán, owing to a commencing scarcity in Tripoli, which has prevailed ever since, felt, in common with others, a great deduction in his revenues, and his increasing family made him very anxious to lessen his expenses.

Amnani was generous and timid, she brooded, therefore, over her family misfortunes in silence: her lyre was laid by, her songs were cheerless and her looks grave, and often an involuntary tear spoke her unhappy. She was not aware of the danger of her silence till she perceived it from Abderrahman's looks. He lamented the change in her manners, without inquiring into the cause of it: this alarmed her, and she determined to acquaint him immediately with the source of her grief, without seeming to impose on his liberality, which to her was unbounded, nor to give up easily her parents, whose sufferings she could not bear to think on without agony. While making up her mind to this explanation, Abderrahman was unexpectedly nominated, for the third time, ambassador to Sweden.

So sudden was this embassy, that the day he received the proposal from the Bashaw, before his return to this house, the news of his appointment had already reached the unhappy Greek, and then an ambassador's flag was hoisted in the harbour for his departure. He found her more dead than alive. She told him the cause of her first distress, light in comparison to the present, in too short a time to explain it. He cautioned her to be aware of offending him a second time, by not making him her only confidential friend. The few hours that remained were obliged to be spent in audiences with the Bashaw and transacting business, leaving a very short space of time to take leave of his family. To console Amnani for the distress she had brought herself into, on parting with her, he left her in his absence an unlimited power over all that belonged to him, and entrusted her to his brother, only to demand protection if wanted, but to be under no subjection—a circumstance most uncommon, as Moorish ladies are generally exposed to the vigilance of the husband's family in his absence.

Not long after his departure, one of his favourite children, by the first wife, died. The Greek dreaded, and with reason, that the dif-

ferent branches of the family would attempt to injure her in the ambassador's opinion, with respect to the management of the child; but, as she expressed it, their malice blunted its point against Abderrahman's heart, without piercing it. She neglected (as is the custom here) to break and destroy the choicest of the furniture or looking-glasses in her house at the death of this child, for which she was much blamed, and said to have shewn great disrespect to the family. All her enemies had persuaded themselves that she had, upon the whole, behaved so ill in his absence, that her destruction was inevitable at his return. Contrary to their expectations, however, when he arrived, Lilla Amnani was loaded with fresh presents, her brother sent for from the Levant, and her father and mother provided for. Abderrahman's attentions to her have never in the least diminished, and she often expresses her gratitude that her former wishes were not realized of being disposed of to a sovereign; and with reason, when she compares her situation with that of the three queens or wives of the last Bashaw at Tripoli, who are imprisoned, or obliged to live in the castle for the rest of their days.

July 1, 1784.

In the following events related by the Greek lady whom I mentioned in my last, you will find one of the few instances of a beautiful and delicate being having surmounted such sufferings as she experienced in the savage hands of Turkish robbers. Signora S——, who is still handsome, was born in Dalmatia; her Christian name was Juliana: her father was an officer of distinction in the Venetian service. Her family was disliked by the Turks, on account of the skill and courage her grandfather displayed in endeavouring to defend the Morea from the Turkish arms when they last gained possession of it. Her mother, herself, and two sisters were living on an extensive estate, beautifully situated on the borders of Macedonia. Rich villages, though belonging to Turks and Tartars, surrounded them, and that part of the country was interspersed with aromatic heaths, impenetrable woods, and thick vineyards, but they were remote from any capital; Salonica, the ancient Thessalonica, being the nearest to them, and they were not far from the village of Contessa. This lady thinks, if her mother had caused alms to be sent to the Holy Mountain of

Athos,* they might have averted all the troubles she experienced. This mountain is inhabited by friars, of whom there are no less than three thousand living in thirty monasteries: many of the Greeks visit it, and purchase separate blessings from the different convents at a very great expense. As the inhabitants of the surrounding villages were mostly Turks and Tartars, their society consisted only of a few families of Armenians, Dalmatians, and Sclavonians, who, like themselves, had retired to that part of Macedonia, while the heads of their families were fighting under the Venetian banners against the

* Athos, a mountain of Macedonia, of such height that its shadow, according to Pliny and Plutarch, reaches as far distant as the island of Lemnos, nearly eighty miles. It is situated on an isthmus which Xerxes cut through for the passage of his fleet when he made war on the Greeks.

Vide Herodot. lib. vii. c. 22.

In after ages the Greeks, struck with its singular situation and the venerable appearance of its towering ascent, erected so many churches, monasteries, and hermitages thereon, that it became in a manner inhabited by devotees, and thence received the name of the *Holy Mountain*, which it still retains, though many of these consecrated works are now decayed.

The modern state of this celebrated mountain has been fully described by a French traveller, to whom we refer the reader: *Voyage du Sieur P. Lucas*, tom. i. p. 206.

Turks in Venetian Dalmatia. Buried in the woods of Turkey, they remained often a long while without intelligence from the more civilized part of Europe, which this lady's mother seemed to regret infinitely more than the other Grecian ladies. She had passed the chief part of her life at Venice, and from being better informed, felt greater fears. She seemed to foresee the catastrophe which happened, and daily forbad her attendants to walk far from their dwelling with her children, fearing, as she said, the incursions of the Turks and Tartars, who, after every victory, usually scour the country, enriching themselves by plunder all the way on their return to Constantinople, or to their different Beys or Chiefs near the Black Sea; yet, as they abstain from breaking into palaces and principal houses in their route, there is a possibility of being safe by keeping within doors.

At length some vague reports of the success of the Venetian arms lulled her into an idea of security, and she fatally acceded to the entreaties of her friends to spend the day at an Armenian's, whose residence nearly joined her own estates. She was accompanied by her two beautiful daughters, Juliana, then about thir-

teen, and her sister, about eleven years old; and she confided her youngest child, an infant of two years, to the care of its nurse, a young Circassian slave, who had been with her some years.

She set out on this journey with nearly all the attendants she had, for greater security, though without the least apprehension. Within sight of her own domains, at the angle of an immense forest, of which they had a few paces to pass, as a tiger rushes on his prey, so sprang upon them from this wood a party of Turks.

The affrighted mother dropped instantly at the sight of them. Each ruffian seized a surprized and helpless victim, and it was the work but of a few moments for this banditti, in so unequal a combat, to cut to pieces the attendants that opposed them. Covering their wretched captives with large canvas bags which they tied over them, and fastening their prey on different horses, they took with them Juliana, her sister, and the Circassian, who, from affection, struggled to keep in her arms the infant she had with her; and, unfortunately (as it afterwards proved) succeeded, though the Turks repeatedly commanded her to leave it on the ground at their

first setting off: but, as the mother lay senseless and apparently dead, the Circassian could not think of abandoning the infant to himself. With incredible swiftness they continued pushing their horses up the steepest hills for several hours, till a tremendous storm of thunder and lightning obliged them to stop. They spread bags on the ground by the side of a woody mountain, and pitched some wretched tents which ill-sheltered them from the rain, in one of which they placed their miserable burthens, more dead than alive.

After the storm subsided, they brought them dried salt meat, called by the Moors kadeed, which they had toasted, with black bread and water, and threatened them with death if they did not eat. The Circassian endeavoured to stifle the cries of the unhappy child in her bosom, frightened at the rage with which the Turks had complained of its screams; nor did her fears suggest to her the horrors they had yet to witness, for at sunrise these savages committed the infant to the flames, to ease themselves of its cries and the inconvenience of its being attended to, and then travelled with increased celerity across sandy deserts, through thick woods, and over rugged and steep mountains, till within a short distance of Constanti-

nople, where they sold the unhappy Juliana and her sister to an Aleppo merchant who, for their farther misfortune, rejected purchasing the Circassian; and thus parting them from their faithful domestic and fellow sufferer, carried them on towards Constantinople.

Their disconsolate and wretched mother, soon after they were torn from her, was sought for and recovered by her friends. When able to rouse herself from the lethargy which this dreadful catastrophe had thrown her into, by her unremitted inquiries she learnt the cruel news of her husband having been massacred with a party of Venetians by the Turks, and that the banditti, or Turkish soldiers, who had carried off her daughters, had taken them to Constantinople. In a distracted state, she immediately collected all she could of her property, and determined to follow them. She applied to an Armenian merchant at Constantinople, under whose protection she meant to place herself while she remained at the Porte, and employed him to make every possible search for her lost children. When she had informed him of her wretched story, he told her that he was at the same time lamenting the fate of a Venetian youth of family, with whom he had spoken that

morning, and despaired of getting him ransomed. He had been taken prisoner, and was become the property of a Turkish Bashaw, who had been recalled by the Porte to be appointed to a new government, and who every day increased the sum he demanded for this unfortunate gentleman's liberty. As Juliana's grandfather had fought in several campaigns for the Venetians, and her father had now fallén in their service, the moment the wretched event of her's and her sister's capture was known at Venice, an order was sent from the States to ransom the children as soon as they could be found. The order reached Constantinople a few days after their mother had arrived there. This public tribute paid to the memory of those so dear to her, was truly consoling; but no one knew where to find the unhappy captives. The Armenian merchant she was with, though very young, was extremely opulent and universally beloved as a most amiable character. He felt sincerely for her distress, and his age and temper led him to be highly interested from the picture she gave him of the two beautiful sufferers.

He had nearly abandoned the hope of finding them, when the young Venetian noble, whose

chains he was endeavouring to remove, surprized him by a visit. He came accompanied by a Mameluke of the Bashaw's, to bring him a proposal from that prince, for selling a great number of black slaves before his departure for his new government, to which as he was already named and his retinue and equipage ordered to attend him in eight days, he could give but a short time for this commission. The merchant could only feel for the distress of his friend, whom he saw on the point of being hurried off to Persia before their last letters to his family had been answered for increasing the ransom offered for him, which the Bashaw had refused. He was shocked with the visible despair in his friend's countenance, and was encouraging him to hope that letters might yet reach Constantinople before his departure, when he was surprised to hear him declare that the arrival of such letters could not relieve his present sufferings. He told the merchant, that some time since the Bashaw got into his possession two of the most beautiful Grecians he had ever beheld, whom he purchased of Turkish robbers near Adrianople. It was at first thought the officer who bought them would have fallen into disgrace, as from their sufferings they were in a most emaciated state. He had paid many purses

of gold for them, and on their arrival it was feared they would not recover from the excessive hardships they had endured in the first part of their journey; but as they now became every hour more beautiful and displayed the highest accomplishments, the Bashaw had destined one of them for himself, and he meant to send her sister to his brother, a prince of Evrivan. They were at present, he said, confided to Zeleuca, a confidential Greek woman of the Bashaw's in the palace, to remain with her till the Bashaw's arrival in Persia. Zeleuca was a Grecian slave, who had been a long time in the Bashaw's family and had great influence with him. The Venetian told the merchant, that previous to the Bashaw's avowed partiality for the eldest, he had resolved to pay his own ransom for their liberty, and purchase his freedom some other way, but as he was now certain the Turk would not part with them, freedom, he said, was become indifferent to him. The Armenian endeavoured to conceal his own strong emotions from the Venetian youth, as he instantly conceived these were the two beautiful sufferers he was so earnestly in search of. He soothed the unhappy youth, entreating him to be patient and secret, and above all to profit no more of any opportunity accident might furnish him

with of seeing or speaking to the Dalmatians, till he himself should meet with him again at the Bashaw's. The youth informed him, that owing to public business, the Bashaw would not take his family with him, and a Mameluke was appointed to superintend their journey, and they were to set out four days after the prince. The young Venetian then parted with his friend the merchant, and reflected with surprize on the uncommon agitation that he seemed to suffer, and his earnestness in enjoining him to avoid seeing more of the fair slaves; but he had witnessed so many instances of generous and kind actions in the merchant during his frequent interviews with the Bashaw, that he had conceived the highest esteem for him, and therefore determined with confidence to put himself under his guidance.

The Armenian having communicated his suspicions to his afflicted guest, she was so transported, that she would instantly have gone to embrace her children, and claim them with prayers and tears, at the feet of their Turkish master, had not her friend prevented her from so rash a step. He reminded her that, with every reason to hope that the young slaves were her children, yet it was not fully ascertained,

and it would be necessary to deliberate on the most cautious and practicable means of redeeming them should they prove so. He persuaded her to leave their fate in his hands for a few days, and trust to his endeavours to work out their deliverance. He knew that the Bashaw, fond of popularity, yet feared to appear severe or unjust. He was, however, ferocious, violent in his passions, and prone to secret revenge, and was one amongst the most powerful officers of his rank belonging to the Porte; but as avarice was the leading feature in his character, the merchant nourished a faint hope of placing the children in their mother's arms again. He desired her to give him an open letter for her daughter, which he would endeavour to convey to her himself, and by that means discover if the children were hers or not. The account he had received from the Venetian left him no room to doubt it; but to gain their confidence, and make them alone acquainted with a plan for their escape, seemed almost too difficult to accomplish.

He went as usual to the Bashaw's on business, and took with him bunches of pearls and an embroidered Persian web of gold and silver silk. He was admitted to the preceptress Zeleuca, as

soon as she was told he knew of some great purchases to be made from the Turks, who were preparing for their pilgrimage to Mecca. He laid before her the pearls and silks, which were worth many hundred pataques,* and when he had explained to her at what price she might obtain them, namely, by making immediate intercession with the Bashaw for the freedom of the Venetian youth, she lost no time in endeavouring to possess them. He required of her, that while he waited, she should inform the Bashaw, a ransom, equal to what he had last demanded for the Venetian, was ready to be paid. He told her he had not the courage

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* A pataque is worth four shillings and sixpence.

Coins of Tripoli.

The Bashaw coins gold sequins; and brass tokens washed with silver are taken as an equivalent for the gold and silver currency: there is also another small brass coin, called bohunseen, and of which fifty go to a Spanish dollar. Spanish, Sicilian, and Turkish silver and gold are current in the regency.

Relative value of Tripolitan money with that of England.

	£.	s.	d.
Venetian sequin	0	12	0
Tripolitan do.	0	8	6
Piastre	0	1	4
Bohunseen	0	0	1½

Blaquiere's Letters from the Mediterranean, vol. ii. p. 47.

to apply to the Bashaw himself, having been so often put off. The Greek, overjoyed and eager to obtain the riches that lay waiting for her, instantly disappeared to return in a few moments. The Armenian, by sacrificing a sum sufficient to make up the money demanded for the Venetian, was sufficiently sure of his enlargement without the help of Zeleuca; it was not her interest with the Bashaw, but her absence from the apartment they were in, he was now so dearly purchasing. The Grecian ladies were seated at their embroidery frame. The Armenian availed himself of this moment to shew to the younger of the two her mother's letter open. Her agitation, her tears, her screams of joy, confirmed him he was right. He comforted her: he assured her he should soon be able to deliver her and her sister into their mother's arms, if the unfortunate agitation he had thrown her into did not prevent it. He told her, that on her prudence and dissimulation all depended, for if the least hint was given that she had been shewn a letter, the hope of liberty would be over. He had but just time to say that a woman from his sister would be the next person she would see, when Zeleuca returned with an order from the Bashaw for the Venetian's freedom on the payment of the ransom.

The Armenian now opened the silk for Zeleuca to inspect it more narrowly. He noticed to her a considerable damage in it, apparently, as he said, from the circumstance of packing (a gold flower was entirely defaced), but he would send her a Greek, an adept in the Persian work, who would completely replace it: Zeleuca was delighted. Two days after the Bashaw had set out on his journey, the Armenian's sister, as eager as himself to restore the peace of this unhappy family, engaged one of her women, a faithful domestic who had been with her many years, to go as a sempstress to Zeleuca. This commission was received with joy by Acassia from her mistress, for the events of her own life had been such as to make her anxious on all occasions to shew her gratitude and love to the family with which she lived.

Acassia now went to Zeleuca, and conveyed to the Grecians sufficient attire for their disguise. She took the advantage of the time of day during which, in that part of the world, chiefs and servants universally retire and indulge themselves in repose; and while Zeleuca was sleeping, Acassia conducted the trembling Grecians through a private door into the street. On their arrival at the Armenian's house, he

immediately left it, and went to the Bashaw's palace, before Zeleuca or the Mameluke had time to cause a public alarm to be made for their master's loss. He found Zeleuca, as he expected, in the greatest consternation, but he easily prevailed on her and the Mameluke to be pacified, by his professions to serve them and his ability to do so. He wrote in their presence to their master, pleading their excuse for having been so unfortunate in their duty, and informed the Bashaw of (what he termed) the unexpected circumstance of the Grecians having escaped to his house. He told him of the sums lately remitted from the States of Venice for their redemption, and to what amount he would assist their afflicted mother in further augmenting those sums. He entreated the Bashaw to accept the gold for the two slaves, who were never likely to make him a better return. The Armenian, from long experience, had formed so just an idea of this Turk's predilection for riches, that if the Bashaw doubted the truth of any part of the account given him, he reconciled the loss of his fair slaves, by the unexpected wealth that loss produced him.

The Armenian, during the short period of these events, had sacrificed one quarter of his

whole fortune, for which he thought himself repaid with the hand and affections of the younger of the two beauties, and the extreme satisfaction of bestowing the elder on his Venetian friend. He pictured to himself, also, the chearful acquiescence of their mother in his plan for happiness; nor was he mistaken: with grateful joy she saw him dispose of her children, in a manner so consonant to their wishes and her own.

The Venetian, by the consequence of his family, had the interest to obtain a diplomatic appointment very soon after his marriage with the fair Juliana. Many years after they were married, on account of the ravages of the plague in Africa, he overruled the affectionate scruples of his wife, and persuaded her to leave him for a time with their only daughter, a most beautiful girl, whose talents in Europe acquired all possible lustre from the first stile of education. She was married with every advantage her affectionate mother could wish, and they both at present make an invaluable part of our society.

The mother of Signora S—— was spared the horrid account of her little infant's fate. She

was always humanely deceived with the assertion of its having died a natural death, owing to the hardships of the journey in the first day after her family was torn from her.

August 2, 1784.

The serious intelligence received in the last few days has caused an unpleasant agitation in this place, and obliges all the Christians to return immediately to town. A courier has arrived at the castle by land with an account of their apprehension of the plague appearing at Tunis, and the preparation of the Spaniards to attack this place if they are successful against the Algerines, with whom they are now at war. The latter circumstance would make it necessary for the female part of the Christian family to go to Malta for a time; but that will be impracticable, as the plague having appeared in these parts they cannot expect to be received any where in the Mediterranean.

It has been ascertained by the Bashaw to-day, that there is only barley for sale at two bazars, or market days, left in the place. A few years since the barley here grew so favourably, that it produced in return three times as much as in

any part of Europe. Such quantities of it were exported, that Tripoli was much enriched by its sale; but the failure of rain has left the country for several years without one good harvest. At present, they are grinding down the bark of the date-tree to support the cattle, asses, camels, and mules; the horses, however, will not touch it.

Wheat has been sent for to Malta and Tunis, but it is so long in coming, that it is necessary to purchase what biscuits can be had from the few merchant vessels which touch here.

The place is, at present, in so dreadful a state of famine, that it is become horrid to walk or ride out, on account of the starved objects that continually die in the streets. The Christians have lessened, as much as possible, the consumption of provisions for their tables, in order to have a portion of meat dressed, which is given daily at the door to a certain number of hungry supplicants, and the greatest precaution is necessary to prevent giving them bread baked the same day, as some of these starved beings were in so famished a state, that their eating a small hot loaf occasioned their instant death.

Every article, even the most trivial, is at an enormous price. A very great number of Jews have emigrated from this distressed place to Leghorn, which renders the purchase of every thing more difficult and exorbitant, as trade here is chiefly carried on by the Jews. Money is now furnished at the dreadful sacrifice of from thirty to forty per cent. and the deduction paid on the delivery of the cash. I think, on the whole, you will agree with me, that it is easier to feel than describe the present state of this place, which, at this moment, only affords a prospect of increasing distress.

The communications from Tunis are continued by sea and land. The Venetians being at war with the Tunisians, the admirals Emmo, Priuli, and Querine, are in these seas with a very large fleet, and send their ships frequently into this port after their engagements on the coast of Tunis.

A deplorable French vessel with the plague on board lays in the harbour. She has been driven about at sea for a long time, and being refused entrance at Malta and several other ports, she went to Lampedoza, an island between Malta and Susa, where some friars and a

few happy people had lived in a state of calmness for many years, in the cultivation and enjoyment of the produce of the island, and hardly holding converse with the rest of mankind. Here the captain attempted to air his cargo; but as the opening of it proved instant death to those who did it, he was obliged to desist. During the seven days he remained there, the superior of the convent and nearly all the inhabitants of this little island died, and two Tripolitan corsairs who had put in there for water were burnt. He is arrived here with the same cargo, which consists of bales of cotton. There are a great many Turks on board, who offer to shave themselves and swim on shore: the rest of the crew are constantly applying round the harbour for leave to land and burn the vessel, which the Moors have not yet agreed to.

Though the people die of famine here daily, there is no other appearance of sickness or fever.

A Caffagee* arrived to-day from Constanti-

* A Caffagee differs from a Chaoux only from being higher in rank, both acting as messengers from one Turkish court to another.

nople with a caftan from the Grand Signior, which he presented to the Bashaw in public, informing him of the birth of the Grand Signior's son. The guns fired while the Bashaw put the caftan on to-day, and to-morrow they will fire for the birth of this Turkish prince. These caftans are worth so little, that after the Bashaw has gone through the ceremony of putting them on, he gives them away to his attendants.

As the description of a Moorish lady of quality laying in state presents itself in consequence of a recent event, I shall give you the following account of one.

The mother of Lilla Kebbiera died yesterday at lazero, that is at four o'clock in the afternoon, and was buried at the Moors' high mass or namuz of noon to-day. The account of her demise affected her daughter so much, that the death of this afflicted sovereign was reported for a short time; a report which evidently displayed the high place she possesses in the affections of her subjects.

She was this morning escorted from the castle with three of the princesses, and Lilla Aisher the wife of the Bey, to mourn over the

body, till it is carried to the grave. It lay in state at the residence where she died. The court-yard, stairs, and galleries, were filled with such a concourse of people, that the way to the apartments was almost impassable early in the day.

An immense number of women were assembled to shew their loyalty by screaming for her death, and this scream was repeated at different periods through the whole of the city, with such violence, as to be heard distinctly a mile distant. Every place was filled with fresh flowers and burning perfumes. The whole of the incense in the apartment where the body lay was of amber and cloves, which a number of black women carried about in silver censors.

The room was darkened, and hung with very rich drapery. The body was raised on a bier, about three feet from the ground, which was covered with velvets and silks, edged with gold and silver embroidery and very deep fringes. There where several coverings over the bier: the two undermost being worked in stripes and borders representing sentences of the Koran. They were put on previous to the coffin (the lid

of which was raised in a triangular shape) being placed on it.

As none but the royal family and the nobility use coffins of this shape, it is easy to distinguish the funerals of the great. All other coffins are quite open at top, and the body simply guarded by a drapery of cloth or silk, according to the circumstances of the family; but over the poorest person, man or woman, who has lived so holy as to obtain the great title of *shrief of Mecca*, they put a Mecca cloth, round which is a deep border of chosen sentences from the Koran; and if the deceased be a man, a green turban, which a shrief is entitled to wear, is laid on the top of the coffin. In the present case, the coffin was covered with a number of gold and silver habits belonging to the deceased. At the head was a very large bouquet of fresh and artificial flowers mixed, and richly ornamented with silver; and to this bouquet they were continually adding fresh flowers. Mats and Turkey carpets were spread on the ground round the bier, at each end of which were embroidered cushions.

Lilla Kebbiera was sitting on one of these cushions at the head of the coffin, with her hand

and arm resting upon it: she seemed much affected, and spoke very little. She was richly dressed, but wore no jewels nor any thing new, which denoted her being in mourning. When they came to take the body to the grave she retired, her ladies and black slaves encircling her with agonizing screams. When the coffin was carried out of the house it was covered with a party-coloured pall of black and coloured silk, richly ornamented with gold and silver: a massy gold work, with a black silk fringe, formed a very deep border round it.

It was met at the threshold of the door by the Mufti, or bishop, who walked close before it, preceded by the Bashaw's sons; then followed the chief officers of state; and next all the people of consequence in Tripoli. Immediately after it followed a great number of black men and women, each carrying a wand in their hand with a label at the top of it, declaring them freed from slavery by their late mistress, and by her daughter Lilla Kebbiera. All these wore their caps turned inside out, their clothes in a neglected state, and divested of every thing like ornament, such as silver or beads. The body was buried in a profusion of costly clothes and jewels.

September 24, 1784.

To-day the colours were hoisted and the guns fired, much to the satisfaction of all here, for the Neapolitan and Spanish peace concluded with the Bashaw. All the Spanish and Neapolitan slaves are freed on this occasion, and this circumstance relieves the country from the fear of being attacked by the Spaniards. This agreeable event has been succeeded by another within the last few days, which is that of an unexpected supply of corn from the Emperor of Morocco.

The following account will afford you an example of how far gratitude and hospitality prevail among Moorish sovereigns. The Emperor of Morocco contracted a very sincere friendship with the Bashaw of Tripoli many years since, when passing through this kingdom on his way to Mahomet's tomb; and the Bashaw has since always given a patient and kind reception to the emperor's eldest son, Muley Yesied, whose unexampled ferocity obliges his father to order him frequently to Mecca, keeping him by this means from Morocco three years at a time (as the pilgrimage takes him that time to complete it), during which journey he carries terror and dismay through every place he passes,

and is tolerated here only from the friendship the Bashaw bears his father. The Emperor of Morocco considers the Bashaw's conduct to his son so great an obligation, that, on being informed of the distress of this kingdom, he has sent a present to the Bashaw of three cargos of wheat, to the amount of sixteen thousand potaques, and a saddle set with jewels and gold stirrups, worth ten thousand potaques more (about seven thousand pounds).

Muley Yesied is expected soon to pass this way on another pilgrimage to Mecca. The first of the cargoes of wheat sent from Morocco arrived here some days since, with which were letters to say the ship that brought it had taken the plague at Tunis, where it raged with uncommon violence when the vessel sailed for Tripoli. There are no lazarettos here, consequently no quarantine can be made to any effect, and therefore this circumstance occasioned the greatest consternation.

The Bashaw called a divan, and as the ship belonged to Christendom,* they assembled ac-

* When any occurrence happens that jointly concerns the Christians and the Moors, the Bashaw calls a divan

cordingly, when it was agreed on to receive the wheat, the country being in so famished a state, and to oblige the vessel to depart for Europe to perform quarantine.

The vessel is so infected it is expected the whole crew will die before they can reach a quarantine port, Leghorn being the nearest that will, or is fit (from the excellency of the Grand Duke's well-conducted lazarettos), to admit them in so bad a state.

November 10, 1784.

Admiral Emmo, with a large part of the Venetian fleet under his command, sailed from this port a few days since. It is the first visit he has paid to this part of Barbary during his expedition against the Tunisians. From the custom he has adopted of distinguishing himself on these occasions, he has entertained on board his ship the sovereigns of most of the courts in Europe. He has been lately at Leghorn, where he gave a dinner, and was honoured with four crowned heads at his table—the King and Queen

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(a privy council), at which are assembled his chief officers of state and the consuls from the different courts of Europe.

of Naples, and the Grand Duke and Duchess of Tuscany. He has given a splendid entertainment during his stay here. The immense quantity of plate and valuable ornaments he has on board is owing to a singular custom, not unusual at Venice, to display the extreme grandeur of their richest houses. From the different branches of his family he has received for this expedition the most costly plate and valuable decorations they possess, which added to his own, and what the States of Venice afford him, enable him to display a sideboard which, for elegance and value, is allowed to be equalled or surpassed only by that of a sovereign. Piles of silver plates were placed on it, each amounting to many dozens, to supply the guests, who partook of three courses served in gold and silver only. The dessert exhibited a service of the finest porcelain, presented to Admiral Emmo by the Queen of Portugal, representing the history of the heathen gods, executed by the first artists. The Venetian men of war, by the sumptuousness of their decoration, the general richness of their arms, their shining military uniforms, and the showy habits of the private attendants, surpass all other ships in brilliancy of effect.

The famine continues to increase here, and, except from partial supplies, the place is in general distress. We yet escape the plague, though it is at Tunis.

December 20, 1784.

The Christians were invited to be present yesterday at the launching of one of the Bey's cruisers; when there was little to notice except one or two singular circumstances.

Just at the moment of its quitting the stocks, a black slave of the Bey's was led forward and fastened at the prow of the vessel to influence a happy reception of it in the ocean. Some embarrassment happened at the time of its going off, and Mustaphar (the first minister) not having seen the black attached, said it was no wonder the vessel did not go easily off the stocks, for they had neglected to bind a black on board and send off with it. A beautiful lamb fitted for the purpose, washed white as snow, and decorated with flowers and ribbands, stood on the deck, and at the instant the vessel plunged into the water received the fatal knife, being devoutly offered as a sacrifice to Mahomet for the future prosperity of the cruiser. It was sa-

luted by the colours and guns on shore, and by those of all the different ships in the harbour.

The Bey's chief revenues are produced from his own navy, which his father allows him. His dock-yard, the only one here, is regulated by himself entirely; the two young princes never interfering concerning it, though they often wish to do so. This establishment costs the Bey so much, that when the cruisers fail for a time in making adequate returns it is a serious loss to him. Though fond of state, and princely in his manners, he is mild in his measures, and suffers many checks on his grandeur from the fluctuating state of his cruisers without availing himself of imposition on his subjects, a practice too commonly followed by the Barbary and Turkish princes.

The Bey's Rais, or captains, are much displeased at the Bashaw having made peace with Spain, as it deprives them of the treasures they were used to make by Spanish prizes and Christian slaves; but this peace raises a particular sensation of joy in the mind of those acquainted with the sufferings of the Christians at Algiers. The captains of the Algerine cruisers, if they are not the sole owners, have always a share in

the vessels they command; they cruise where they please, but are obliged, when summoned, to attend the service of the state, in transporting men and provisions at their own expense. They always have on board an experienced officer, appointed by the Dey, without whose consent they can neither give chace, return to Algiers, nor punish the sailors.

On their return, this officer reports to the Dey the conduct of the captain of the cruiser and his crew, and the captain must deliver immediately an account of his success to the government, which claims an eighth part of the prizes, slaves or merchandize, he has taken. The Christian prisoners are brought to the Dey's palace, where the European consuls repair, in order to examine whether any of them belong to their respective nations: if they do, and are only passengers, they can reclaim them; but if it is proved they have served for pay any nation which is at war with Algiers, they cannot be released without paying such ransom as the government may set on them. The Dey has his choice of every eighth, and generally prefers those who are good mechanics to others. The rest, who are left to the owners and captors, are directly led to the besistan, or slave market,

where they are appraised and a price is fixed upon each person, from whence they are brought back to the court before the Dey's palace, where they are sold by auction, and whatever is bid above the price set upon them belongs to the government. On the spot where they are sold, these unhappy people have an iron ring fastened on their ankle, with a long or short chain, according as they are supposed to be more or less inclined to escape. Instances do happen of their voluntarily after a time becoming renegados.*

* The Sieur *Morietti*, who was a captive eleven years in Morocco, and who has written an excellent description of the manners and customs of that country, gives the following account of the renegados.

" La plupart n'en viennent à cette effroyable extrêmité " que pour se délivrer des travaux excessifs et des mauvais " traitemens qu'ils reçoivent de leurs maîtres, qui les persé- " cutent à cause qu'ils sont Chrétiens, et je sais à la vérité que " plusieurs ne se rendent que lorsqu'ils n'ont plus d'espé- " rance de leurs rachats; s'ils sont repris en fuyant, ils sont " condamnés d'être brûlés irrémissiblement. Le roi en fait " ses gardes des portes de son palais, lorsqu'il y séjourne; " et lorsqu'il est à la guerre, ce sont eux qui marchent tou- " jours à la tête des troupes; et il les met en pièces s'ils " témoignent avoir la moindre volonté de reculer; la moin- " dre faute leur étant aussi chèrement vendue qu'aux Maures " naturels."

Hist. de Moulay Archy et son Frère, Rois de Fez, &c. p. 405. 12mo. Paris, 1683.

If any of them can procure money they are allowed to trade, by paying a high tribute to the Dey, and some in this way subsist and yet remain in slavery. Those who cannot do this and know no trade, are used with great severity: they fare ill and work hard all day, and at night are locked up in public prisons without roofs, where they sleep on the bare ground exposed to the inclemency of the weather, and they are sometimes almost stifled in mud and water. All slaves must go to the public bagnio at night to sleep, unless permitted by favour of the Dey to do otherwise. In town the slaves are seen at the lowest and hardest kind of work, while in the country they are sometimes obliged to draw the plough instead of horses, and are in all other respects treated with such inhumanity as would, even there, be severely punished if exercised on brutes. The Christians at Algiers are permitted to apply for slaves and hire them as servants; but then they must be answerable for returning them to the government when called for, or pay such a ransom as the Dey may choose to demand for them. Leave is sometimes obtained for the slaves to sleep at the house of their employers, if the Algerines have not been too much exasperated against the nation to which the slave belongs.

The mode of treating the Christian slaves is pourtrayed in the following instance of a Spanish family, just ransomed by the peace concluded this year between Spain and Barbary. They owe their lives to a lady, who afforded them such protection in her own house as preserved them all from falling a sacrifice to their chains.

A Spanish lady, the wife of an officer, with her son, a youth of fourteen, and her daughter, six years old, were taken in a Spanish vessel by the Algerines. The Barbarians treated her and her children with the greatest inhumanity. The eldest they kept in chains, and the defenceless little one they wantonly treated so ill, that the unhappy mother was often nearly deprived of her reason, at the blows her infant received from these wretches, who plundered them of every thing. They kept them many days at sea on hard and scanty fare, covered only with a few soiled rags, and in this state brought them to Algiers. They had been a long time confined in a dreadful dungeon in the bagnio where the slaves are kept, when a messenger was sent to the Aga, or captain of the bagnio, for a female slave. It fortunately fell to the lot of the Spanish lady, at the instant

she was embracing her son, who was tearing himself from his mother with haggard and disordered looks to go to his imperious drivers, and while in despair she gazed on her little worn-out infant, to hear herself summoned to attend the guard of the prison to a family that had sent for a female slave. She obtained permission to take her little daughter with her. The state of the Spanish slaves at this time at Algiers was very shocking, not the least indulgence being allowed them. The Algerines were so much exasperated against the Spaniards, owing to the war, that they made it a point to treat the slaves with the greatest severity: it appeared therefore to this lady a happiness to be sent for to any place which had the name of a Christian house. Considering herself burdened with a child and apparently in bad health, she went with her little fellow slave in all the horrors of despair and anxiety. She dreaded being refused and sent back to the horrid dungeon she was leaving, where no deference was paid to rank, and slaves of all conditions were huddled together. At one moment her ears were shocked with indecencies, and at others with the sighs and groans of those as wretched as herself. Her son could do nothing to assist her, and the filth and stench of the prison were rapidly under-

mining her health. She went therefore prepared to accept of any thing short of these sufferings, but was, as she expected, at first refused, being every way so opposite to the description of person sent for. At length compassion overruling every obstacle, she was with her little girl accepted. But there remained another difficulty: she had left her son chained in the midst of that wretched filthy dungeon she herself had escaped from. To be at peace in this case without him, and eat the morsel she knew his hunger craved, was not in nature. Her truly kind patrons, observing that the singular favour they had bestowed was by some means wanting in effect, soon discovered her farther cause of distress; but to send for this young man and treat him kindly, or in any way above that of a common slave, must hazard the demand of so high a ransom for him and his mother, as would preclude for ever the hope of their liberty. He was however sent for, and the menial offices they were both engaged to perform were only nominal. With circumspection the whole family were sheltered in this manner for three years, when the war with the Spaniards growing more inveterate, the Algerines demanded the youth back to the bagnio, to work in common with the other slaves at

repairing the damages done to the fortresses by the Spanish cannon. He was now obliged to go loaded with heavy stones through the whole of the town to the walls, and at almost every step received dreadful blows, being unable to hasten his pace from the great weight.

Overcome at last with ill usage, the delicacy of his form and constitution being such as to make it impossible for him to support the labour, and finding himself at the point of death, he one morning refused the orders of his master or driver to arise from the straw he had laid down on, declaring if they chose to kill him they were at liberty to do it, for he would not even try to carry another load of stones. Repeated messages had been sent from the Venetian consul's, where his mother and sister were sheltered, to the Aga of the bagnio to return him, and when the Algerines found they had absolutely reduced him so near death, they thought it best to spare his life, in the hope that a Spanish peace, which was every day expected, might produce something for his ransom, and it being less trouble to them to send him away than to nurse him at the bagnio, they agreed to let him return to the Christians. His life was for some time despaired of, but his wounds

were carefully dressed, and the attentions of his patroness, his mother, and sister, rescued him from the threatened dissolution. His recovery was concealed for fear of his being demanded back to work; and a few months after, the Spanish peace being concluded, a ransom was accepted by the Algerines for this suffering family, and they were set at liberty.

Through the farther kindness and interest of their friendly patroness, they soon after obtained their passage, with every accommodation, and embarked for Spain, whence this now happy family greet their never to be forgotten benefactress with every mark of gratitude and affection.

January 8, 1785.

We have hardly a hope of escaping the plague: it increases daily at Tunis; and to add to the misfortune of its reaching us, this kingdom is already in so unhealthy a state from famine that it is thought it will considerably add to its ravages. The cattle are all so curtailed of their food, that the horror of seeing them would be insupportable, were it not entirely done away by our still continuing to meet with human beings in

the same emaciated and wretched state. The present lamentable situation of the kingdom renders it difficult for the different beys to gather in the Bashaw's tributes from the Arabs, who are so discontented that they are nearly in a state of insurrection. The Bey, the Bashaw's eldest son, has been obliged to go out with a camp to endeavour to bring them to order, and there are continual skirmishes in the deserts between the Arabs and the Bashaw's troops. Of the honour, courage, and hospitality of these warriors, there are some striking anecdotes.

A chief of a party of the Bey's troops, pursued by the Arabs, lost his way, and was benighted near the enemy's camp. Passing the door of a tent which was open, he stopped his horse and implored assistance, being almost overcome and exhausted with fatigue and thirst. The warlike Arab bid his enemy enter his tent with confidence, and treated him with all the hospitality and respect for which his people are so famous. The highest among them, like the heroes of old, wait on their guest. A man of rank, when visited by a stranger, quickly fetches a lamb from his flock and kills it, and his wife superintends her women in dressing it in the best manner. With some of the Arabs the

primitive custom of washing the feet is yet adopted, and this compliment is performed by the head of the family. Their supper was the best of the fatted lamb roasted; their dessert, dates and dried fruit; and the lady of the tent, to honour more particularly her husband's guest, sat before him a dish of boseen of her own making. It was of flour and water, kneaded into a paste, and left on a cloth to rise while the fire was lighted, then throwing it on the embers, and turning it often, it was taken off half baked, broke into pieces, and kneaded again with new milk, oil, and salt, made into the shape of a pudding and garnished with kadeed, which is small bits of mutton dried and salted in the highest manner.

Though these two chiefs were opposed in war they talked with candour and friendship to each other, recounting the achievements of themselves and their ancestors, when a sudden paleness overspread the countenance of the host. He started from his seat and retired, and in a few moments afterwards sent word to his guest that his bed was prepared and all things ready for his repose; that he was not well himself and could not attend to finish his repast; that he had examined the Moor's horse and found it too

much exhausted to bear him through a hard journey the next day, but that before sunrise an able horse, with every accommodation, would be ready at the door of the tent, where he would meet him and expect him to depart with all expedition. The stranger, not able to account farther for the conduct of his host, retired to rest.

An Arab waked him in time to take refreshment before his departure, which was ready prepared for him; but he saw none of the family till he perceived, on reaching the door of the tent, the master of it holding the bridle of his horse, and supporting his stirrups for him to mount, which is done among the Arabs as the last office of friendship. No sooner was the stranger mounted than his host announced to him, that through the whole of the enemy's camp he had not so great an enemy to dread as himself. "Last night," said he, "in the ex-
"ploits of your ancestors you discovered to me
"the murderer of my father. There lie all the
"habits he was slain in (which were at that mo-
"ment brought to the door of the tent), over
"which, in the presence of my family, I have
"many times sworn to revenge his death, and
"to seek the blood of his murderer from sun-
"rise to sunset. The sun has not yet risen; the

" sun will be no more than risen when I pursue " you, after you have in safety quitted my tent, " where fortunately for you it is against our " religion to molest you after your having " sought my protection, and found a refuge " there; but all my obligations cease as soon " as we part, and from that moment you must " consider me as one determined on your " destruction, in whatever part or at whatever " distance we may meet again. You have not " mounted a horse inferior to the one that " stands ready for myself; on its swiftness sur- " passing that of mine depends one of our lives " or both." After saying this he shook his adversary by the hand and parted from him. The Moor, profiting by the few moments he had in advance, reached the Bey's army in time to escape his pursuer, who followed him closely, as near the enemy's camp as he could with safety. This was certainly a striking trait of hospitality, but it was no more than every Arab and every Moor in the same circumstances would do.

This fortunate chief, whose name is Hadgi Ben Hassunna, in consequence of his returning from the camp—a circumstance which led all his friends to congratulate and entertain him—dined with us but a few days after the above

mentioned event. He is thought one of the Bashaw's best generals; but he is so much attached to the Bey and noticed by him, that he has on this account very formidable enemies in the Bashaw's suite, among those leaders of faction who abound here.

March 5, 1785.

As it is contrary to the Mahometan religion to endeavour to avoid contagion, the Moors expose themselves so much to the attacks of the plague, that we have been obliged to defer our visits to the castle and to Moorish families for some months past. The plague is not said to be yet in Tripoli, but evil spirits (according to the Moors) have been so very busy lately, in seizing on people and occasioning their death in an extraordinary manner, that all who do not believe in supernatural causes, think the infection is in the country, and even in town, which is worse. By the last accounts from Tunis, which is not three hundred miles from us, seven hundred die daily of this dreadful malady.

A Moorish family of consequence here, who had adopted the advice given them of using some precautions against the plague, began a

sort of quarantine; but yesterday the eldest daughter was married to her cousin, who lives with his uncle, the bride's father; and the public ceremony of sending the presents from the bridegroom to the bride's family, and the bride's dowry from her father to the bridegroom, could not be dispensed with. Accordingly camels, mules, and guides attended at the doors of the bride's father, and an immense concourse of people crouded into the court-yard and the entries of the mansion, whence many deal boxes of the same shape and size, containing treasures and rich apparel, were placed on the different animals. Numerous bundles in costly silk handkerchiefs of gold embroidery, and a number of neat white baskets made of the palm-leaf, filled with refreshments and sweetmeats, and covered with choice flowers (a certain means of communicating the plague), were carried by black men and women. The whole moved in procession through the town and returned to the house, where they were admitted through a different entrance from that they came out at.

The family, to guard themselves from the effect of so dreadful a guest as the plague, very likely to be introduced by this indispensable

ceremony, have armed themselves with what they deem an invulnerable shield, prepared according to the Moorish custom, of writings from the Koran. These ceremonies, with many days spent in sacrificing to Mahomet through the Imans, have cost the family great sums of money, and large quantities of oil and other provisions sent to the marabuts or saints.

When we saw the bride's mother, a few months ago, one of her favourite children had been ill some days; a marabut then attended, and writing sentences applicable to her situation out of the Koran, they were directly consumed on a china plate, and the embers being carefully gathered into a glass of water, she drank it off. Relics of every description from Mecca covered the infant from head to foot: its nurse held it aloof from the Christians, as she feared, more than its mother did, the effect of their embracing or looking on it. A priest had attended the sacrifice of a lamb, to see that no bone was ill-formed, or injured in the least, in dividing the animal, and likewise to see that the blood was all carefully buried. The meat was dressed and eaten by the family, and all the bones were collected and buried with the same care and ceremony as the blood.

The writings of no prophet excite a more fervent zeal than that with which the true Mussulman at this day beholds the Koran. They say of it, "that the Koran, their prophet's celestial pre-" sent to all true Mussulmans, was delivered to " Mahomet, verse by verse, by the angel " Gabriel, in the night of Al-Kadir."

A verse in the chapter of Al-Kadir says, " Verily, verily, we sent down the Koran in " the night of Al-Kadir.

" The night of Al-Kadir is better than a " thousand months; therein do the Angels " descend, and the spirit of Gabriel also, by " permission of their Lord, with his decrees " concerning all things. Through the night of " Al-Kadir is peace, until the arrival of the " adan" (morning).

To prove that the Koran* is of celestial origin, and conducted to earth by heavenly mes-

* The word Koran is derived from the Arabic word *Karoa*, to read, and signifies the *reading*, or what ought to be read. Mahomet gave it this title by way of eminence, in imitation of the Jews and Christians, who call the old and new testament *Scriptures*. It is the common opinion among us that Mahomet, assisted by one Sergius, a monk, composed this book; but the Mussulmans believe it as an article of their faith

sengers, the Moors quote to themselves the above verse of Al-Kadir, place it over the doors

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faith, that the prophet, who, they say, was an illiterate man, had no concern in writing it; but that it was given him by God, who to that end made use of the ministry of the angel Gabriel: that, however, it was communicated to him little by little, a verse at a time, and in different places, during the course of twenty-three years; and hence proceeds, it is said, the disorder and confusion visible in the work, which are so great that all their doctors have never been able to adjust them; for Mahomet, or rather his copyist, having put all the loose verses promiscuously in a book together, it was impossible ever to retrieve the order wherein they were delivered. The work is divided into *suràs*, or chapters, and the suras are divided into little verses, in Arabic called *ayat*, signs or wonders, which are all composed in a broken interrupted style. Besides these unequal divisions of chapter and verse, the Koran is divided into sixty equal portions called *ahzab*, each of which is again subdivided into four equal parts. The chapters have different titles; at the head of every one, except the ninth, is prefixed the following solemn form, called by the Mahometans, the *bismillah*, "In the name of the most merciful God"; which form, as well as the titles, are considered by some commentators of divine original, though others believe them to be human additions. There are seven principal editions of the Koran, two at Medina, one at Mecca, one at Cuffa, one at Bassora, one in Syria, and the common or vulgate edition. The first contains 6,000 verses, the other surpassing this by 200 or 236 verses; but the number of words and letters is the same in all, *viz.* 77,639 words, and 323,015 letters.

Sale's Koran. Prideaux's Life of Mahomet.

of their mosques, and write it on the walls of their apartments.

It is not lawful for Mahometans to print the Koran; but their manuscripts are preserved with the greatest care and jealousy, and the most minute alteration in them is impossible, as the Moors recede, with horror, from the thought of any one point being altered in this sacred book. They believe a chapter or verse of this book will relieve them in dangerous sickness, guard them from accidents or approaching evils, and lengthen life and render it prosperous. In short, they have recourse to quotations from the Koran in all their troubles; which quotations are procured from the imans or marabuts, at a very great expense. A Moorish ablution is necessary before they presume to touch the sacred book, and Mahomet pronounces it contaminated when any but a Mussulman looks upon it.

April 29, 1785.

In the last few weeks several couriers have crossed the deserts from Tunis to this city, disseminating the plague in their way; and consequently the country round us is every where infected. Even the Moors now allow it; but

their precautions are rendered useless by not continuing them; for though from circumstances they are induced at one moment to check an indiscriminate intercourse between the sick and healthy, they give way to it the next.

Last night, a little before midnight, the wife of the Bey, Lilla Aisha, with the three eldest princesses, Lilla Udácia, Lilla Howisha, and Lilla Fatima, walked through the streets by torch-light, from the castle to a mosque, to make offerings and worship at the shrine of one of their great marabuts. They were completely surrounded by their ladies, who were again encircled by black slaves, round whom proceeded the eunuchs and mamelukes of the castle, while the hampers, or Bashaw's body guards, followed. The princesses were accompanied by their brothers, the two youngest princes, Sidy Hamet and Sidy Useph, with their suite. It was one of those fine calm nights, with a clear brilliant sky, peculiar to the Mediterranean. Not a breath of air disturbed the cloud arising from the aromatic vapour that enveloped this body, as it moved slowly along. Some minutes before it approached, a warning cry was heard from the chaoux (herald), who carried a decisive denunciation of death to all who might

attempt to view this sacred procession. Guards hurried through the streets to clear the way, and the loud cheers or song of Loo, loo, loo, sung by a great number of their best female voices selected for that purpose, were heard at a great distance. The princes, their suite, and all the male attendants, waited at the gates of the mosque till the princesses had completed their oblations, which lasted about half an hour, when they all returned to the castle in the same order in which they had left it.

The present state of the castle, menacing all its inhabitants in so dreadful a manner, is the cause of this royal nocturnal visit to the shrine of the marabut.

May 27, 1785.

The prime minister Mustapha Serivan's house is at present as much in a state of quarantine as he can put it, consistent with the ideas of the Moors; yet he will not admit to any one, nor to the Bashaw, the necessity of taking precautions at the castle, where he alleges sovereignty is the greatest shield, and whence he says it is necessary to give the Moors an example, not to try to resist the hand of fate.

It is against the Mussulmans' faith to number the dead; they are not, therefore, exactly aware of the increasing mortality: but the castle is much infected; one of the princesses, a child of six years old, died two days since, and one of the three remaining queens of the last sovereign was buried to-day. By the Bashaw's orders, her funeral was attended by several of the officers of state, and by four black slaves, freed by him in compliment to this relict of his father; she was buried in very rich clothes, and with all the jewels found in her possession. The four enfranchised slaves who followed her were worth about four hundred pounds; they cost from two to three hundred maboobs* each.

A long succession of coffins, purposely kept back for some hours, were carried close after this queen's funeral, to profit by the mass (much grander than usual) that was to be performed for her. From the richness of most of these coffins, they appeared, in the bright glare of the sun, a line of burnished gold, too dazzling for the sight. The castle gates were for the first time closed to-day, allowing only a partial ad-

* A maboob is about seven shillings.

mittance. Four people who were perfectly well in the morning were taken ill there yesterday afternoon; they were brought out of the castle last night at ten, and died at midnight. Two of them went raving mad, and they were all afflicted with large swellings on different parts of the body when they died.

The symptoms of the plague at present are, that of the person being seized with a sort of stupor, which immediately increases to madness, and violent swellings and excruciating pains in a few hours terminate in death.

The Bashaw expresses great regret at the thought of the Christians shutting their houses so soon, as the country is in so famished a state; for he says that will declare it in a state of infection, and prevent the arrival of grain. The Christians' houses will, however, all be closed in about a week, each one hiring a set of servants to remain with them imprisoned till the plague is over. Halls, windows, and terraces are undergoing a scrutiny for a strict, and we fear a long quarantine. The terraces and windows fronting the street are to be secured from the servants, and the halls prepared for a mode of receiving what is wanted with safety to the

family. Should it be necessary to change servants, or to take in additional ones, it can be done only on condition that they relinquish the cloaths they have on; go into a bath prepared for them in the skiffer or hall of the consular house, and submit to remain in one room a fortnight to ascertain their not having the plague. Many jars, containing several pounds each, are prepared with ingredients for fumigating the apartments, two-thirds of which are bran, and the rest equal parts of camphire, myrrh and aloes. This perfume, and small quantities of gunpowder, are burnt daily throughout the houses. All animals and fowls whatever are sent out of the Christian houses, for fear of the infection being communicated by their hair or feathers.

The present moment is the most dangerous period of the disorder for the Christians. When once the houses are shut, their safety will depend greatly on the strictness of the quarantine they keep. No business is now transacted but with a blaze of straw kept burning between the person admitted into the house and the one he is speaking to. A friend is admitted only into a matted apartment, where he retires to the farther end of the room to a straw seat,

which is not touched after his departure till it is fumigated. The keys of all the ways into the house are kept by the master of the family only. If any of the Christian gentlemen are obliged to go out on business during this interval, before the houses are closed, a guard walks before and one behind, to prevent any person approaching too near; and, on returning, the guards are put into quarantine for some days. Without these precautions, it would be impossible to escape this dreadful disorder, the rage of which increases every hour.

June 28, 1785.

It is impossible to give you a just description of this place at present; the general horror that prevails cannot be described. Hadgi Abderrahman sailed from the harbour of Tripoli on the 20th of this month, as ambassador to Sweden and England. From the state Tripoli is in, sinking under plague and famine, the departure of the ambassador from his handsome Greek, Amnani, and her children was dreadful. He made up his mind to see but few of them again, and with reason: the dire infection had entered his walls, nor was it to be imagined that even his own suite could embark untainted with the

same. If he is so fortunate as not to fall a victim to the plague before he reaches Malta, he will perform there a heavy quarantine of ninety days at least. They perceived before they quitted the harbour, one of his people, a Jew broker, severely attacked with the plague; and they put him on shore before they sailed. Abderrahman is so much beloved, that the people in general participate in his sufferings, and the screams for the calamity of his family, which began before he sailed from the harbour of Tripoli, have continued to the present moment, and are still augmenting from increasing deaths. At this awful period, the care of Lilla Amnani, his wife, and his favourite eldest daughter, devolves on his brother Hadgi Mahmute, who is dying in torments unheard of, from the singular instance of the plague having at first seized him in his mouth, producing violent tumours, by which he is now starving: he is at times so raving that many people are required to secure him. Though none of his family were ill when his brother sailed for Europe, his wife and children (one already buried), with many more relations of Abderrahman's family, are dying very fast. Lilla Amnani, Abderrahman's daughter, and his niece, are all the ladies that remain of his family. Of his slaves and attendants only

an old black eunuch lives, who is confined with the plague for the third time. In the short space that has elapsed since the ambassador left Tripoli, only eight days, nearly one hundred persons have died belonging to him; and consequently, it is thought, not one will remain of his family to give him an account of these sad times.

The plague now depopulating this place is said to be more severe than has been known at Constantinople for centuries past, and is proved by calculation to destroy twice the number of people in proportion to those who died of the same disorder lately at Tunis, when five hundred a day were carried out of that city. To-day upwards of two hundred have passed the town gate. The city of Tripoli contains 14,000 inhabitants, and the city of Tunis 30,000.

Our house, the last of the Christian houses that remained in part open, on the 14th of this month commenced a complete quarantine. The hall on entering the house is parted into three divisions, and the door leading to the street is never unlocked but in the presence of the master of the house, who keeps the key in his own possession. It is opened but once in

the day, when he goes himself as far as the first hall, and sends a servant to unlock and unbolt the door. The servant returns, and the person in the street waits till he is desired to enter with the provisions he has been commissioned to buy. He finds ready placed for him a vessel with vinegar and water to receive the meat, and another with water for the vegetables.

Among the very few articles which may be brought in without this precaution is cold bread, salt in bars, straw ropes, straw baskets, oil poured out of the jar to prevent contagion from the hemp with which it is covered, sugar without paper or box. When this person has brought in all the articles he has, he leaves by them the account, and the change out of the money given him, and retiring shuts the door. Straw previously placed in the hall is lighted at a considerable distance, by means of a light at the end of a stick, and no person suffered to enter the hall till it is thought sufficiently purified by the fire; after which a servant with a long stick picks up the account and smokes it thoroughly over the straw still burning, and locking the door returns the key to his master, who has been present during the whole of these proceedings, lest any part of them should be neglected, as on the ob-

servance of them it may safely be said the life of every individual in the house depends.

Eight people in the last seven days, who were employed as providers for the house, have taken the plague and died. He who was too ill to return with what he had brought, consigned the articles to his next neighbour, who faithfully finishing his commission, as has always been done, of course succeeded his unfortunate friend in the same employment, if he wished it or recommended another: it has happened that Moors, quite above such employment, have with an earnest charity delivered the provisions to the Christians who had sent for them. The Moors perform acts of kindness at present, which if attended by such dreadful circumstances, would be very rarely met with in most parts of Christendom. An instance very lately occurred of their philanthropy. A Christian lay an object of misery, neglected and forsaken; self-preservation having taught every friend to fly from her pestilential bed, even her mother! But she found in the barbarian a paternal hand: passing by he heard her moans, and concluded she was the last of her family; and finding that not the case he beheld her with sentiments of compassion mixed with horror. He sought for assistance, and,

till the plague had completed its ravages and put an end to her sufferings, he did not lose sight of her, disdaining her Christian friends, who left her to his benevolent care.

The expense and the danger of burying the dead has become so great, and the boards to make the coffins so very scarce, that the body is brought out of the house by friends to the door, and the first man they can prevail on carries it over his shoulder, or in his arms to the grave, endeavouring to keep pace with the long range of coffins that go to the burying-ground at noon, to take the advantage of the great mass. To-day the dead amounted to two hundred and ninety.

A Genoese doctor, who has been here some years receiving a fixed salary from the court of Tripoli, and from all the consuls residing here, had orders from the Bashaw to repair to the castle. On his not immediately obeying the summons, a guard was appointed to bring him there by force; but the doctor being conscious he must immediately fall a victim to the plague, without a chance of mitigating its horrors in the castle, it being unfortunately a malady which rarely yields to medicine, determined to elude their

search, and embarked without being discovered on board the vessel in which Hadgi Abderrahman sailed for Europe.

July 1, 1785.

The cries of the people for the loss of their friends are still as frequent as ever; not a quarter of an hour passing without the lamentations of some new afflicted mourner. No more masses are said in town at present for the dead; but the coffins are collected together and pass through the town-gate exactly at noon, when the great mass is performed over all at once, at a mosque out of the town, in their way to the burying ground. The horrors of the melancholy procession increase daily. A Moor of consequence passed to-day, who has not missed this melancholy walk for the last fifteen days, in accompanying regularly some relic of his family. He is himself considered in the last stage of the plague, yet supported by his blacks he limped before his wife and eldest son, himself the last of his race. The riches of his family become the property of the Bashaw, no one remaining to claim them, as does all other property except what returns to the church; lands or houses of this description annexed to the

church, in possession or reversion, being deemed sacred both by prince and people in all Mahomedan states: therefore, by whatever means the property is acquired by those who give the reversion of it to religious foundations, those riches are transmitted unmolested to their direct male issue. Mecca and Medina are the places generally preferred for such dotation; the cave at Mecca, in which the angel Gabriel delivered the Koran to Mahomet, and the tomb of Mahomet at Medina,* rendering these places sacred

* Though the notion of Mahomet's being buried at Mecca has been so long exploded, yet several modern writers, whether through ignorance or negligence I will not determine, have fallen into it. I shall here take notice only of two; one is Dr. Smith, who having lived some time in Turkey seems to be inexcusable; that gentleman in his epistles *De Moribus ac Institutis Turcorum*, no less than thrice mentions the Mahomedans visiting the tomb of their prophet at Mecca, and once his being born at Medina; the reverse of which is true. The other is the publisher of the last edition of Sir J. Mandeville's Travels, who on his author's saying very truly (p. 50) that the tomb of Mahomet was at *Methona* (i. e. Medina), undertakes to correct the name of the town, which is something corrupted, by putting at the bottom of the page, *Mecca*. The Abbé de Vertot, in his History of the Order of Malta, seems also to have confounded these two cities together, though he had before mentioned Mahomet's sepulchre at Medina. However he is certainly mistaken, when he says that one point of the religion,

above all others. They give the name of vacaf to this settlement, for which they pay a very small acknowledgment yearly till the extinction of the issue that holds it, when it all devolves to the religious foundation on which it was settled.

Women, whose persons have hitherto been veiled, are wandering about complete images of despair, with their hair loose and their baracans open, crying and wringing their hands and following their families. Though a great deal of their grief here by custom is expressed by action, yet it is dreadful when it proceeds so truly from the heart as it does now, while all those we see are friends of the departed. No strangers are called in to add force to the funeral cries: the father who bears his son to-day, carried his daughter yesterday, and his wife the day before: the rest of his family are at home languishing with the plague, while his own mother, spared

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religion, both of the Christians and Mahomedans, was to visit, at least once in their lives, the tomb of the author of their respective faith. Whatever may be the opinion of some Christians, I am well assured the Mahomedans think themselves under no manner of obligation in that respect.

Sale's Koran, Prelim. Discourse, p. 5.

for the cruel satisfaction of following her offspring, still continues with her son her wretched daily walk.

Since the beginning of this dreadful infection, which is only two months, three thousand persons have died in this town (nearly one-fourth of its inhabitants), and its victims are daily increasing. It must be observed, that the Moors, in all maladies, have great disadvantages, arising from the manner the people here treat their sick. I believe it to be often a doubt, whether the patient dies of the malady he labours under, or by the hand of those attending on him. They seem to have but a slender knowledge of physic: fire is one of their chief remedies; they use it for almost every thing; for wounds, sickness, colds, and even for head-aches, they have recourse to a red-hot iron with which they burn the part affected. They perform amputations safely, though in a rough manner; but in all kinds of diseases, such as fevers, &c. it is thought one-fourth die of the disorder, and three of the remedies made use of. They will give fat boiled up with coffee-grounds to a child of three months old for a cough; and to a man in a high fever, a dish called tarshia, made of red pepper, onion, oil, and greens; or

a dish called bazzeen, a kind of stiff batter pudding, dressed with a quantity of oil, and garnished with dried salt meat fried, known by the name of kadeed. When a person is thought to be dying, he is immediately surrounded by his friends, who begin to scream in the most hideous manner, to convince him there is no more hope, and that he is already reckoned amongst the dead! The noise and horror of this scene cannot surely but serve to hurry the patient, worn down already by sickness, to his last state. If the dying person be in too much pain (perhaps in a fit) they put a spoonful of honey in his mouth, which in general puts him out of his misery (that is to say, he is literally choaked); whereas, by being treated differently, or even left to himself, he might, perhaps, have recovered. Then, as according to their religion they cannot think the departed happy till they are under ground, they are washed instantly while yet warm, and the greatest consolation the sick man's friends can have is to see him smile while this operation is performing; as they look on that as a sign of approbation in the deceased of what is doing; not supposing such an appearance to be a convulsion, occasioned by washing and exposing to the cold air the unfortunate person before life has taken its

final departure. This accounts for the frequent instances which happen here of people being buried alive: many of the Moors say a third of the people are lost in this manner.

A merchant, who died here a little while ago, was buried in less than two hours after they thought he was dead. In the evening of the same day, some people passing by the burying ground heard dreadful cries, and when they came into the town, they reported what had happened. As this man, whose name was Bio, was the last buried there that day, his friends went in the morning early to look at his grave, which they opened, and saw him sitting upright: he had torn off all his clothing, but was suffocated.

When they prepare a body for the grave, those who can afford it fill the ears, nostrils, and under the eyelids with a quantity of camphor, and the richest spices they can procure, and burn a great quantity of aromatic herbs under the boards the body is washed on. They then dress it in the best clothes they have, and put on it all the gold and jewels they can spare. An unmarried woman is dressed as a bride, with bracelets on her hands and feet; her eyebrows painted,

and the hairs plucked out that they may look even. When dressed, the body is wrapped up in a fine new piece of white linen, brought from Mecca where it has been blessed. The poorer Jewesses will work night and day till they have amassed money enough to purchase a piece of linen, which remains by them till wanted to bury them.

The coffin is covered, if a woman's, with the richest laced jilecks or jackets they have; if a man's, with short caftans of gold and silver tissue. At the head of a man's coffin is placed his turban, made up as handsome as possible, and as large as his rank will allow. The turbans, to those who are versed in them, clearly point out the description of the persons who wear them. By their fold, size and shape, are known the ranks of military and naval characters, the different degrees of the church, and the princes from the sovereign. A turban worn by a Hadgi is different from others, and a green one can be worn only by a shrief of Mecca. The size then of the turban is increased according to the rank of its wearer, and whether he belongs to the military, the navy, or the church, is known by the folds of his turban. At the head of a woman's coffin is fastened, instead of a turban,

a very large bouquet of fresh flowers, if they are to be procured; if not, artificial ones. The body is carried often by its nearest relations, who in their way to the grave are relieved every moment by some friend or acquaintance of the deceased, or some dependent on the family; all of whom are so very anxious to pay this last respect in their power to the remains of the departed, that the coffin is continually balancing from one shoulder to another till it reaches the burying ground, at the risk of being thrown down every moment.

When an unmarried woman is brought out of the house to be buried, they sing a song, which they call making Loo, loo, loo, over her. A number of women are hired to sing this song (which is but a succession of the above words) at all feasts and weddings; and they look on it as a bad omen to bury any woman without it who has not lived to have it sung at her wedding, that being the first time she can hear it for herself. A space is dug very little more than big enough to hold the body, and plaistered with a composition of lime on the inside, which they make in a very little time as neat as china-ware. The body is taken out of the shell, and laid in this place, where prayers are said

over it. The iman of the parish accompanies it from the house to the grave. If the corpse is buried at noonday, they stop at the most capital mosque in their way to attend the great mass. When the body is laid in the earth, the pit is covered with broad deal boards, to prevent the sand from falling in. These boards form a very considerable trade to this place from Venice, whence they always procure them. They bury very near the surface of the earth; which is the more extraordinary, as they know that an immense number of dogs from the country come in droves every night to the graves of their departed friends; and yet there is not any people who hold their own dead, or those of any other religion, more sacred.

Inscriptions are found only on tombs belonging to people of consequence. It is the custom here to visit often the spot where the remains of a friend are deposited. The women mostly pay these visits, and generally on a Friday, the eve of the Mahommedan sabbath, when they believe the dead to be in general commotion, every one awakened up, visiting his relations or friends that lay near him; and this extraordinary idea is one of the reasons why they attach so much consequence to the dressing of the dead, as they

say (justly, while they harbour this idea), what could equal the indignation of a deceased friend, to find himself at so great an assembly indifferently dressed, through the neglect of those nearest related to him, when he died?—The tombs are whitewashed, and kept in constant repair. The most miserable women here observe these customs, even at the expense of their daily bread. A poor Jewess will buy a basket (called here a cuffa) of lime, and go herself to decorate and whitewash the grave of any near relation she has lost, and plant fresh flowers round it, clearing the ground carefully of every thing she thinks ought not to grow there. The tombs of the great are distinguished by a marabut or small chapel being built over them, which is kept in the nicest repair imaginable, and supplied daily with the most expensive flowers placed in china vases during the life of any near relation.

There is here, belonging to the family of a Bey, a tomb kept in the highest preservation; it is in a burying ground not far from town. Lights are always kept burning in it, and a great number of fine fresh bouquets and Arabian jasmines, threaded on a thin slip of the date leaf, are hung in festoons and tassels all over

the grave. This little chapel is open on the four sides: it has arches from the top to the ground, closed with iron rails, handsomely wrought and gilt.

The appearance of the variegated fresh flowers arranged with taste, and their delicious fragrance, added to the clean, pleasant, and solemn place they are in, has for the moment a forcible effect on the imagination. This is the only tomb (except those of the royal family in the great mosque in town) that is so well preserved.

The moment a death happens in a family, the alarm is given by the shrill screaming of the words *woolliah-woo* repeated incessantly by the relations and every body in the house. These cries, heard at a great distance, bring every female acquainted with, or dependent on the family, to scream over the dead, and mourn with the nearest relations of the deceased; and it strikes one with the greatest horror to see the afflicted widow, or mother, half dead with grief for her loss, obliged (according to the custom of her country) to receive the visits of not less than a hundred different women who come to condole with her. They each take her in their arms,

they lay her head on their shoulder, and scream without intermission for several minutes, till the afflicted object, stunned with the constant howling and a repetition of her misfortunes, sinks senseless from their arms on the floor! They likewise hire a number of women who make this horrid noise round the bier, placed in the middle of the court-yard of the mansion, over which the women scratch their faces to such a degree, that they appear to have been bled with a lancet at the temples; and after the ceremony is over, they lay on a sort of white chalk to heal the wounds and stop the blood. These women are hired indifferently, at burials, weddings, and feasts: at the two latter, however, they sing the song *loo, loo, loo,* and extempore verses. Their voices are heard at the distance of half a mile. The Bedouins differ from the Tripolitans in this ceremony of the bier: they do not scream so much over it; but only sing extempore verses on the departed, their relations dancing slowly in a circle round it.

It is the custom here for those that can afford it, to give on the evening of the day the corpse is buried, a quantity of hot dressed victuals to the poor, who come to fetch each their portion, and form sometimes immense crowds and con-

fusion at the doors: this they call the supper of the grave.

The singularity of these customs, which I have witnessed myself, will, I hope, recompense you for the length of my letter.

July 20, 1785.

In the beginning of this month, owing to the increased ravages of the plague, the events connected with it assumed a more horrid character, and instead of shining coffins, imans and friends, [illegible]ke up the sad procession, five or six corpses were bound together, all of them fastened on one animal, and hurried away to the grave! Collogees (soldiers) were appointed to go through the town, and clear it of objects who had died in the streets and were laying about. A female in the agonies of death they would have seized upon, while the spark of life was still lingering, had not the frighted victim with great exertion extended a feeble arm, and resisted the disturbers of her last moments, imploring the patience of the collogees till they came their next round.

A circumstance has just been fortunately discovered which was adding dreadfully to the

increasc of the plague and the foulness of the air. The Cyde, or governor of the Jews, had laid a tax of twenty pataques (or five pounds) additional on all burials, to defray the expenses of interring the poorer people; and in consequence of this, in order to avoid the tax, a very great number of bodies were buried in the Jews' premises. These people dug graves in the yards belonging to their houses, and from the necessity of making them only at night, for fear of discovery, the bodies became so offensive, as to betray them during their operations, and occasion the death of numbers by this dreadful proceeding. Many poor wretches, who had no friends to lament or bury them, flocked round the consular houses and died under their walls, and many bodies were laid there by their surviving friends, whence they were removed with great inconvenience and expense. Madness continued till lately to prevail in those attacked with the plague. A slave in a state of delirium escaped from the castle, and the poor wretch running through the town before the people could prevent him, jumped over the battlements and was dashed to pieces: many people, in the same deranged state, were met in different parts of the town. The castle has exhibited a much more melancholy scene of destruction than

any other part of the city, which was accounted for by the immense number of people it contained. Almost all the chief officers of state are dead. The Bey has lost two fine boys. For the eldest all the flags of the consular houses were half-masted, and the vessels in the harbour fired minute guns till lazero (or afternoon), when the body being buried, the flags were all hoisted, and the ships fired twenty-one guns each.

In the last six weeks, this dreadful pestilence has carried off two-fifths of the Moors, half the Jews, and nine-tenths of the Christians, who could not procure the conveniences necessary for a quarantine; but the violence of the contagion has decreased so much, that for some time past not more than seven or eight have died in a day, and we therefore flatter ourselves it is nearly over. Notwithstanding this happy change, the consular houses are not yet all opened, and those who have relaxed their quarantine have paid severely for doing so, by the alarm occasioned in the family from infection and death among the servants.

August 10, 1785.

To keep up our agitation, which had abated a little with the decrease of the illness, a part

of the Captain Pacha's fleet has been here and caused a general alarm. His gallies and cruizers are chiefly manned with the most desperate crews, and their commanders differ little from captains of banditti. The Captain Pacha is a professed enemy to the Bashaw of Tripoli, and from the dreadful state of the place at present, it laid entirely at his mercy, had he been inclined, under any false pretence, to have annoyed the Bashaw and distressed the town. A boat with a chaoux from the castle was sent to the Turkish commander; but he would not speak with him, further than by saying he expected several Turkish frigates every hour to join him. All the Christian flags were hoisted as well as the Moorish in compliment to the Grand Signior; but the Bashaw gave orders for them not to be saluted with guns. The day after they anchored the Turks sent a chaoux on shore with a letter to the Bashaw, informing him they were come in quest of a pirate who was in the harbour: upon this message the Bashaw ordered that the batteries should salute them, and begged of the consuls that the Christian vessels might do the same. After this general salute, the Turks only returned four guns. The Turks always fire an even number. The cruizer that entered the harbour before them proved to be

commanded by one of the most atrocious pirates that infest these seas, with two hundred banditti of Arnauts. Amongst other acts of atrocity, they had lately murdered the greatest part of the passengers and sailors of a Venetian ship; and they had the remainder of the unhappy people still on board. Only four Venetians remained alive, who were returned to the consul of that nation. The commander of the corsair was said to have died of his wounds from the resistance of the Venetians; but this report was only raised to screen him: he eluded the search of both the Turks and the Bashaw's people, and reached the mosque on the sands about two miles from this city, where he now is. The Captain Pacha intends to complain of the Bashaw to the Grand Signior for giving, as he calls it, refuge to this wretch. The consuls have all sent certificates in favour of the Bashaw to the Grand Signior concerning this event; and, notwithstanding the plague, the sheik has been admitted into the Christian houses for the purpose of procuring these declarations. When the Turks sailed, they were saluted by thirty-three guns from the town, and they returned only six. There were no English in the harbour at this time.

The Venetians are still at war with Tunis. They have been offered forty thousand pataques (about ten thousand pounds) from that kingdom to make peace, but they will not accept the offer.

August 30, 1785.

Some extraordinary instances have lately happened of several people who had taken the plague, recovering from it and taking it again, successively for seven or eight times, and dying of it at last. Many people affected in this way were saved by the assistance of a Moorish woman, who has for a long time persisted in opening the tumours, after which her patients have recovered; but it is not thought that this expedient, though successful of late, would have had any effect in the height of the disorder. This woman lost all her own family and connections in the first ravages of the plague.

We have received letters from Hadgi Abderrahman, the Moorish ambassador, on his way to England. He has, as was expected, performed a long quarantine off Malta of a hundred and four days, as one of his secretaries had the plague. The doctor who fled hence on account of the infection, and whose departure

I told you of in my letter, dated June 28, has rendered such assistance at the Maltese lazaretto, that it will probably stamp his fame and make his fortune. He has, among other singular operations, followed the Moorish doctress in her practice, and opened the tumours of the plague, at the distance of eight or ten feet from the patient, by fixing a lancet at the end of a stick and using a magnifying glass. This operation has gained him great popularity at Malta.

October 28, 1785.

Several periods have been fixed on to open the consular houses; but a circumstance so desirable would have been most unfortunate at the present moment, as the plague still rages in and out of town, and the cause as yet is undiscovered. A Christian rode out some days ago to the Friday bazar, which is about two miles from the town, since which his horse has had three swellings resembling the plague, and is expected to die.

In the beginning of this dreadful infection, the cattle appear to be seized before the human species.

A shocking instance of the effect of interest and fear occurred yesterday, in the case of a poor black woman, who was bought by a Jew merchant. After the bargain was finished, the poor wretch was brought in the evening, and left at the house of her last purchaser, who perceiving she had taken the plague, immediately sent her back to her former master, from whose door for the same reason she was as quickly driven. Both these merchants fearing to lose their money by her death, denied her admittance into their houses. In this wretched state, she ran distracted through the streets, and every one knowing she had the plague, drove her from door to door, till Providence put an end to her misery by suffering her to drop near the house of a Moor, who did not attempt to disturb her last moments, though he himself had been terribly alarmed, having already met her several times while he was swiftly passing through the streets to his home, to prevent her dying in his own house, as the poor unfortunate endeavoured to get in every where.

Some most extraordinary circumstances which befel the above Moor in his last hours, under my own eyes, will serve further to delineate to you the manners of this part of the world. I am

sorry they must show that the name of Barbarians is sometimes applicable to the actions of the natives. This man, who was a Hadgi, and named Hamet, was a Dragoman (an officer of the guard belonging to the English Consul), and declined being in quarantine in the consular house during the plague, on account of his family. He was married to a beautiful woman, named Mariuma, and had not been many days at home before he caught the fatal distemper. During the last stage of it, his disconsolate wife was sitting by his bedside: she had been cherishing a faint hope of his recovery, and had been watching him into a soft sleep. Worn out herself with fatigue, her mind soothed by the delusive prospect she had formed of seeing Hadgi Hamet awake recovered, Mariuma was sinking in repose, when she was disturbed by the hand of a man opening her baracan, and advancing a poignard to her heart, while with the other he was endeavouring to obtain some keys and papers belonging to her husband, which she wore in her bosom. She eluded his grasp, and beheld in her intended murderer her husband's brother, whose emissaries having informed him that Hadgi Hamet had just expired, imagined that it was a fair opportunity to favour his plot of destroying the whole family together, while

the horrors of the plague drove far from the habitation of the sick all those who would otherwise approach it; for Hadgi Hamet's only child, a fine girl of seven years old, had died that morning, and was yet unburied. When he entered his brother's apartment, he considered him dead, and seeing Mariuma sunk on the bed, supposed she had fainted over the body. At his rough approach, Mariuma awakened Hadgi Hamet by her screams, who, on seeing her distress, instantly sprung from his bed. The disappointed wretch finding his brother not dead, but rising from his couch with tenfold strength for the moment, retired affrighted to the skiffer, where his mother and sister were waiting, to whom, for the sake of humanity, it is to be hoped, he had not yet imparted his worst intentions. They had accompanied this assassin to town from the country-house where they lived, but which belonged to Hadgi Hamet.

The effect of this horrid event, joined to that of the plague, at once bereft Hadgi Hamet of his senses. He broke loose from them all, and rushed from his apartment into the street. The scene at that moment was truly awful. Hadgi Hamet, in his night-clothes, stood opposing

himself to those around him, with all the wild fury of an enraged Moor, with his attagan or knife drawn, to keep those who would approach him at a distance. Prostrate at his feet was his wife, with her baracan loose, tearing off the few ornaments she had on, and wiping away her tears with her hair, whilst she implored her husband with every soft endearment to return to his bed, and live to protect her from his wretched brother. Insensible and deaf to her intreaties, he set off towards his house out of the town, whence his mother, brother, and sister had just arrived. His wife, shocked at any one's attempting to lay hands on him for fear of increasing his pain, insisted that no one should touch him, but followed him in silent anguish with those who would accompany her. After they had walked some distance, Hadgi Hamet returned quietly with Mariuma to his house, where he died soon after, leaving his effects in the hands of the English consul, by which means his unhappy widow was saved from the avarice of his brutal family.

October 31, 1785.

A Spanish fleet has just left this place; they have been here with presents for the peace which

they have newly concluded with the Barbary states, Tripoli, Tunis, and Algiers; and it is the first peace they have had with this part of the world. Of the jewels which were sent, I saw two of the rings to day; one a topaz set with brilliants, for the youngest prince, worth about two hundred pounds, and the other a single diamond for the Bashaw, worth five hundred pounds. The Spaniards are said to have paid very high for the peace; as much as three millions of hard dollars, or about £60,000. The Venetians still continue at war with Tunis, as they will not give what that state demands for a cessation of hostilities.

This paragraph will appear extraordinary, after having declared to you that we are close prisoners, secluded from the rest of our species; but the Venetian consul goes out often, by which he risks a great deal, though he takes every possible care, having always a guard with him to clear the way and hinder any person coming too near him—a proof of the attention paid to Christians here: but of the three Barbary states, Tripoli, Tunis and Algiers, Tripoli is acknowledged to be by far the most civilized. At either of the other two states, particularly Algiers, they are not enough at-

tached to the Christians to allow them such an indulgence. I am happy to think that you must be a stranger to the satisfaction which the sight of a friend now affords us, unless you were shut up, as we are, in the midst of pestilence, and in a place where the state of the government and country are equally alarming, and render every one painfully anxious for such accounts as can be depended on, while false ones are continually issuing from chimerical minds.

Tremendous as it may seem, to be in the same room with one who has just passed through a multitude of martyrs to the plague, many of whom were expiring in his sight, yet with proper care danger may be avoided. When any person visits us, the greatest precautions are mutually observed. The drawing-room has neither linen, silk, nor carpets; no other furniture than tables and matted chairs: the floor is also matted. Every visitor is his own valet; he is not admitted but in the presence of the master of the house; no servant is permitted to attend him or hand him a chair; and he helps himself to refreshments, which are brought to a corridor, or anti-chamber. This is done to prevent a servant, by inattention, going too near his person; and whatever he has handled, or the chair he

has occupied, is not touched for hours after his departure. Such purity in quarantines is taught, and only to be found complete in the singular lazarettos at Leghorn, built by the present Grand Duke Leopold,* whose protection of the commerce and comforts of the inhabitants of Tuscany is unequalled. The alterations and additions he has made in the lazarettos have been the salvation of Europe. †

To return to the dangers of the plague. To be secure in the midst of this dire contagion, requires a thorough knowledge of its effects.

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* Afterwards Emperor of Austria. This truly august emperor died by poison, supposed to be administered by Buonaparte's emissaries.

† The first lazaretto at Leghorn is St. Rock, called after a saint of that name, who died here of the plague. In this lazaretto, those persons actually infected with plague are first put. The second lazaretto is St. Jachimo, where the convalescents from the first lazaretto are removed to. The third, and handsomest of them all, is the lazaretto Leopold, named after the present Grand Duke, who built it. All persons coming from Barbary must perform a quarantine in the third lazaretto, though they have a clean bill of health from the last place they left in Africa; and the number of days in this case are lessened by the Grand Duke in proportion to the state of health the place they come from was in.

Many who have seen its ravages lull themselves into a false security, while many who are strangers to it cannot believe there is any safety in the country where it exists. It is certainly necessary to become perfectly acquainted with the different articles which will imbibe the particles of this fatal disorder in order to be safe from its effects.

Most of them are well known, as cotton, woollens, linen, hides with the hair on, hemp, hops, &c., while corn, barley, fruit, vegetables and meat are deemed incapable of taking or communicating the infection. But to these articles there are both additions and exceptions: bread, though perfectly safe after having been baked some hours, is fatally dangerous if handled while it is hot or warm. A peach, or any downy fruit or vegetable, such as unshelled filberts or almonds, have been known to communicate the plague. This disorder has been conveyed from friend to friend in a high scented bouquet of flowers; and most perfumes are considered as propagators of this infectious disorder. Whenever it is requisite to commence a quarantine, it cannot be secure, whatever precautions may be taken, unless all animals are made away with that can possibly wander unno-

ticed from the house, and return again, such as pigeons, cats, &c.

December 8, 1785.

In vain the Christians wish to finish their long quarantine, for notwithstanding their houses have been shut six months, they are likely to continue so much longer. A short time since, few deaths were heard of, but in the last five days they have increased from four a day to fifteen. Though the plague is so continual at Constantinople, and is frequently carried from thence to the Levant, yet this place has escaped it till now for the last seventy years.

In 1783, the plague raged at Cairo, being communicated to that place from Constantinople, and they daily took out of its gates fifteen hundred corpses. The severity of it so often occasioned the people to drop while walking in the streets, that an order was issued, that neither man, woman, or child, should attempt to go out of their houses, without having their name and place of residence written on paper and sewed to their caps.

A great many of the unfortunate inhabitants to escape death fled to the neighbouring countries; notwithsanding which, and although the plague advanced and raged with equal violence at Alexandria, between which and this place there is a constant communication, Tripoli remained unassailed by it. We must therefore consider ourselves singularly unfortunate to have witnessed its horrors in the short time (not two years) that we have been here.

The burning deserts which surround this country defend it in general from the plague. Infected caravans which set off for this city are completely cleansed by the dry parching heat of a hot land wind, which generally occurs during the length of sands they pass before they reach Tripoli.

The winter here being very mild maintains the plague, which equally disappears under extreme cold, and under the force of a burning atmosphere. At Constantinople, on the contrary, the winter is cold enough to repel it in some measure; though it blazes afresh from the damp unwholesome heats collected from the neighbouring woods and mountains during the summer.

December 10, 1785.

To-day we have witnessed an extraordinary scene at a Moorish house in which one of their holy saints was concerned. The Mahomedans have several distinct orders of shrieffs, or holy men. Owing to the depression of the Moors at this second attack of the plague, these sort of marabuts are frequently consulted, and are oftener to be met with than at any time since we have been here. One of them was solicited a few days since to attend a Moorish family; and he came from a distance of many miles on horseback, accompanied by his follower. The dress of this marabut consisted only of a blue shirt and trousers without turban or shoes. On his arrival, he called for drink, and immediately broke the vessel he drank out of. They accounted for this extraordinary conduct, by saying it was become too sanctified by his touch for others less worthy to approach it. They brought him out the garments, one by one, of the master of the house, of whom, being absent, they implored the marabut to give an account. The marabut retired to a room where another shrieff was said to have been buried, and returning with each separate piece, gave the answers. He for a length of time, in an act of devotion,

turned round with such velocity that his features were not discernible, and continued to do so till he sunk on the ground through fatigue. At other times, he sang and played on the tambourin extremely well, and in the end, according to the duties of his order, washed the feet of those who employed him before he went away.

The devotion of another order of marabuts * frequent here, consists in wounding themselves, affecting madness, and walking the streets almost naked, or dancing religious dances for many hours, during which they incessantly scream out one of their names of the Deity. They at last throw themselves on the ground, foaming at the mouth, appearing in a state of madness and in the agonies of death. This order is named the Kadri: they have a convent near Pera.

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* Marabut is pronounced *maraboot*. Whenever the *u* occurs in eastern names it is to be pronounced nearly like the dipthong *ou*, or rather *oo*, as in moon: the *i* is to be pronounced as *ee*: the *a* and the *o* must in general be pronounced a little more open than as in English, but not quite so broad as in French.

Renaudot's Account of India and China, pref. p. xxxv.

A third order of marabuts, often met with here, is the Seyah. One of these people went to the last Friday bazar out of town, where he was very troublesome, calling on the Bashaw of Tripoli, and on his subjects, for supplies, which were instantly brought him to the extent of what the people could afford. The communities of this order, when they get leave to quit their monasteries, engage themselves to their superiors to send back money and provision to their convent; and they contract the habit of insolent beggars, taking advantage of the shield of their religion. On their first arrival at any town or market-place, they immediately proceed to the centre of it, and getting upon some conspicuous place, call out with violence for a sum of money, or a quantity of corn, barley, meat, or fruit, without ceasing, till the people come in numbers, bringing what they can collect.

One of these marabuts sent an insolent message to the castle, for which he was desired to quit the town, as a punishment for an offence which, perhaps, another man would have paid for with his life. On quitting the town the marabut prophecied, that the Bashaw would be stabbed in the messelees (the divan or council chamber) on his next appearance there. On

this account the Bashaw has never entered that chamber since, but holds the divan in an apartment in the castle, fitted up for the purpose.

A short time since one of these saints had the audacity, in the Bashaw's presence, to give a violent blow on the face to a chief officer in waiting, for having ventured to disapprove of something he had said; the only reproof the marabut received was, that if he repeated such an offence he would be forbidden the court.

December 18, 1785.

Yesterday, Baron de Haslien, a German nobleman, arrived here, to see if it were practicable to go from hence to Fezzan. He has left two brothers at Tunis, whose intentions are, if possible, to proceed this way to the coast of Guinea. Should they succeed, they will have the merit of being the first Europeans ever remembered to have crossed in any direction over Africa. The additional circumstance of the plague, with other difficulties, renders the Baron's intention impracticable at present, and every body seems disappointed at the thought of his not being able to perform this perilous journey.

It is said, if Volney had penetrated as far into Africa as he has into Asia, we should have had a satisfactory account of the interior of this peninsula; for those who are acquainted with the countries which Monsieur Volney passed through, say, he is the only writer who has given a correct description of that part of the world.

December 31, 1785.

The plague does not finish with the year: it has been very severe this month, and nearly all the horrors of the last plague have been revived in the present. An imaginary security, which unfortunately led the principal Moors to neglect the few precautions they had taken in the beginning of the disease, has caused a greater number of the higher class to fall victims to it at present, than on the former occasion.

The Bey yesterday had two of his children seized with the infection; and they are now at the point of death. They have taken the plague from a little female black slave, who has lately been admitted to play with them; and the castle, having been tolerably clean for some weeks, is expected, from the great number of

its inhabitants, to be thrown again into a dreadful state.

January 12, 1786.

Imprisoned in the midst of increasing pestilence, your kind wishes for a happy new year can effect us but in a small degree. The plague seems likely to repeat all the horrors of the last year. Nobody is prepared to meet this second attack, though all were told, at the time the infection seemed to cease here, that a fresh and more severe disease was breeding within the mountains of Guerianno, which can be seen hence with our glasses, and whence we have now received it. I have mentioned that the Arabs dig their dwellings within these mountains, and thus concealed in the bowels of the earth, they have for a long time escaped the pestilence; but it has now reached them, and in those airless tombs of the living, it finds every thing to accelerate its deadly strokes. The frighted Arabs, abandoning their retreats, crowd to the surrounding places, and carry new destruction with them. Owing to their hourly emigrating here, the plague increases from day to day; and its devastation is greater, in consequence of the people considering the infection as being over.

The Bashaw's officers of state and all his best generals, have been twice swept off by the plague.

The re-appearance of this dreadful disorder has determined Baron de Haslien, who has been here for some time, to relinquish his intention of proceeding into the interior of the country: he will embark in a few days for Europe; and the state of this place altogether seems to prevent his ever expecting to effect the researches he had planned. Independent of the plague, the Arab tribes render every place round impassable to strangers at present; and by the distresses of the country, and the great want of unanimity in the royal family, they daily increase in power. There have been several skirmishes between the Moors and Arabs very near us, on account of the Bey, the Bashaw's eldest son, having sent out last week twelve hundred men to gather in tributes from them: the Bey's troops lost their chief, who was cut to pieces by the Arabs; but they returned otherwise successful.

The Jews* are at present loading vessels with the clothes of those who died of the plague, and

* The Jews are very numerous throughout Barbary, but are not held in greater estimation than in other countries:

are exporting them to Europe and Egypt: extraordinary precautions are, therefore, necessary in Europe, to prevent the effects of importing such cargoes.

To-morrow being the prophet's birth-day, the Moors call to-night the feast of Millute. They make a general repast on basseen, a stiff paste made of their finest flour and dressed over the steam of meat, garnished with high salted mutton, dried in small pieces of an ounce or two in weight, and known all over Africa by the name of kadeed.

To-night the Moors make public rejoicings and bonfires, and walk in procession through the town, having collected all the little children of the place to precede the procession, who carry

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on the contrary, they are obliged to perform the most menial offices for the royal family whenever called upon, for their victuals only; and they are subject to all kinds of injuries and insults, even from the children, without daring to make any reply; whenever they pass a mosque, they make them take off their shoes.

These and a thousand other injuries are endured by the people, formerly so much protected by God, but who have now become the ridicule and contempt of all nations.

Hist. des Conquêtes de Mouley Archey, p. 4.

lighted wax candles in their hands and sing in praise of Mahomet.

The minarets are profusely lighted, and they seem to be making up to-night for the neglect of their two last feasts; that is, the Ashura, or new year's day, and the feast of Beiram,* both of which were hardly noticed owing to the horrors of the plague; and it is expected that this general assemblage of persons will infallibly increase prodigiously the present desolation.

The following anecdote will serve to show you the force of religious principle in a Jew. The Cyde, or governor of the Jews, went hence to a distant part of the coast, where he remained some time, hoping to find this place clear of the plague when he returned. He was landed here yesterday in a dying state, and nearly starved, from not having tasted meat since he left this place some months ago, for want of having a rabbi, or priest, to kill the animals with which

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* Beiram, a Turkish word, which signifies a "solemn "feast." The Mussulmans have only two. This falls on the tenth day of the Arabic year, which is that of the pilgrimage.

D'Herbelot. Biblioth. Orientale.

he was plentifully provided; the rabbi he had taken with him having died on the way.

The Bey has gained to-day one thousand maboobs (rather more than three hundred pounds), on account of two Arab brothers, who parted some days ago at the Marine, or sea side. One of them embarked for Alexandria, and the other returned to the mountains. The former had taken the plague so severely that he died in a few hours after his brother parted from him. As he was a perfect stranger here, his property, with one thousand maboobs in cash, was delivered to the Bey, and the body buried at his expense. In such cases, all property belongs of right to the Bey and cannot be reclaimed.

The Bey feels very much the loss of one of his favourite and best Mamelukes, who died some days since of the plague: this Mameluke* was much attached to him, entirely in his confidence,

* The word mamlouk (in the plural, memalik) signifies in Arabic a slave in general, but it is particularly applied to those Turkish and Circassian slaves, whom the kings of the posterity of Saladin brought up as soldiers, and who afterwards became masters of Egypt, well known by our historians by the name of Mamelus.

D'Herbelot. Biblioth. Orientale.

and a great warrior. Never could the Bey have experienced such a loss at a more critical moment, when the throne is every day expected to become vacant from the death of the Bashaw; when his two brothers, the elder instigated by the younger with treacherous intentions, await his dissolution from one hour to another; and when, owing to these circumstances, the Arabs are continually rising. The Bey had spent more on this Mameluke than he had on any other two. But all the Mamelukes cost their masters a little fortune: few therefore but princes are possessed of any. The Mamelukes are furnished with a succession of new habits and new horses, richly mounted pistols, and Damascus scimitars, peculiar for their lightness and beautiful workmanship, the blades being tempered with perfume: they cost from one hundred and sixty to two hundred maboobs each (upwards of sixty pounds).

The dress of the Mamelukes, almost covered with gold and silver, and adapted to constant riding, is martial and graceful. It is in the Moorish style, but unaccompanied by long flowing coverings. Their heads are encircled with a rich embroidered shawl bound tight round their cap, leaving out a long end which hangs on the left side of the head, and which appears

to be solid gold from the richness of the embroidery, as does the breast of their habit. They wear their trousers extremely ample, and of the finest muslin, quite down to the ankle, with bright yellow boots and slippers. They are frequently conceited and proud; and where they find themselves of consequence to their masters, are sometimes so overbearing in the family that, they are obliged to be admonished. Their origin is not always known; but they are in general herdsmen's sons, purchased in Arabia, Georgia, and the places adjacent, which they no sooner quit and become used to dress and arms, than they imbibe a high taste for rebellion, seeking to promote themselves by any opportunity that may offer; and their masters pay profusely for an apparent attachment, with which these Mamelukes often deceive them. The Mamelukes are all extremely fair, have light blue eyes, light eyebrows, and little or no beard, a very white skin and a blooming complexion. Volney, speaking of them, says, "a "fourth race of the inhabitants of Egypt are a "people born at the foot of the Caucasus with "white hair, found by our crusaders in the "thirteenth century, and called Mamelukes, "which means a military slave." There are but few of these people in Tripoli at present,

and they are chiefly in the possession of the Bashaw and the different branches of his family.

January 18, 1786.

We have at this time such a scarcity of wheat, that the Christians are glad to buy up all the biscuit from the ships in the harbour; and if the plague had not swept off the chief part of the inhabitants, they must have perished by famine: indeed, the small quantity of grain we have, seems, for our misfortune, to be threatened by the locusts, which have been approaching from the deserts of Egypt. These destructive insects have seldom been known to annoy this place, though they are the almost yearly scourge of Egypt and part of Asia. They fly in compact bodies through the air, darkening the atmosphere, and occupying a space of many miles in their passage. They make a noise in the act of nipping off the corn and herbage that cannot be mistaken, and which is distinctly heard at a great distance. While these invaders pass along, as if by enchantment, the green disappears and the parched naked ground presents itself. The locusts are salted down in great quantities at Cairo and Alexandria, and carried to different parts of

Africa: many are brought to this place and eaten by the inhabitants.

January 20, 1786.

The circumstances which have occurred to a Moor who was taken ill of the plague, will add great strength to Mahomet's doctrine, which says, "fate is irrevocable, and to oppose destiny is sacrilege." This man, who was some months ago one of the richest merchants here, to escape the plague fled to a great distance on the coast, taking all his property with him. For further safety he left the coast, and went to a rock far off in the sea. Here the poor man thought himself out of danger, but without any extraordinary share of penetration, he might have anticipated what happened to him. In the first place, he became criminal in the eyes of all his countrymen for having, as they term it, flown in the face of his prophet, by attempting to run away from the plague and avoid his fate, which the Moors call mughtube: the Arabs, therefore, with impunity, pursued this man to rob him, a few nights after he was settled on the rock. While the merchant was in his tent, he heard boats rowing towards his solitary island, and by the light of the moon he saw they were manned with Arabs, and soon

discovered his perilous situation. He left all to their mercy, and by the greatest good fortune escaped being murdered. After their departure he returned to Tripoli, where he now faces all the danger of the plague without the least precaution, to expiate the sin he had committed in flying from his fate (mughtube). The Moors, thus struck with horror, seem sure he cannot recover.

The consolation and peace of mind the Moor procures himself, by thus placing his whole belief in predestination, is certainly inconceivable. In the heaviest hour of trial, they sooth themselves with the idea, that it is mughtube (decreed), and with that single word they pass from opulence to misery without a murmur. On their deathbed, nothing changes their security: the expiring Moor only calls out to have his face turned towards Mecca, and thus comforted he dies in peace. As an instance of their universal observation of this last custom, a boy not nine years old, who died a few days ago,* screamed

* Lorsque ceux de cette religion sont aux derniers abois de la vie, ils leur tournent la tête vers le soleil levant, estimant que la Mecque, où est le tombe de Mahomet, est en cette partie du monde. Ils leur font répéter le symbole de la loi, et comme le malade à cause de sa foiblesse n'a pu se laver

in agony to his disconsolate mother, and chid her for not turning his face towards Mecca, which when she had done, he recovered his tranquillity and calmly resigned his breath.

January 30, 1786.

Every body has been seriously disappointed by the arrival of a vessel at this distressing moment without the provisions it was expected to bring: many of the articles ordered to be sent by it are not to be had here, or only of very bad quality, and at four times their original value. The ship is freighted by a Moor with an immense number of Venetian boards, to cover the graves and make boxes for the dead. The populace are ready to tear this speculating Moor to pieces for not letting the provisions, at least, come with the boards. They say, this inhuman wretch had certainly a wish that there might be as great a devastation from the plague this year as there was last, when some people would have paid for the boards nearly their weight in gold.

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laver de ses péchés, et s'en purifier avec de l'eau chaude, ensuite avec de l'eau froide; puis ils l'ensevillissent dans un toile de coton.

Hist. de Mouley Archey, p. 401.

The foresight of this Moor, who expected so great a demand for the boards, has made the man an object of horror to most of the people; but should he outlive the selling of them at the rate this article was paid for before, he will make a considerable fortune. We hope, however, the plague is nearly over, though it is too bad yet to fix on the precise time for opening the Christians' houses. Three people died in town yesterday, and thirteen in the Messeah: among the former was the only remaining daughter of the Bey Abdallah, whom I have mentioned to you as son to the last Turkish Bashaw. His eldest daughter was to have married the present Bey of Tripoli; and every thing had been got ready by Bey Abdallah's family for the most superb wedding, when by some unfortunate stratagem, certainly conducted by the female messengers of the castle, the Bey contrived in disguise to see her before the nuptials were celebrated, and to every body's astonishment, he suddenly declared his total aversion to her, and would not hear any more of marrying her. Added to this unfortunate young lady's disappointment in losing the next heir to the throne, it was thought she had seen and approved of the young prince, as she fell immediately into a state of grief which very

soon after occasioned her death. Bey Abdallah's wife still mourns with the same attention she did when her daughter died, which is more than three years since: she keeps the fasts she first imposed upon herself, has all her embroidery and new habits defaced before she wears them, and regularly attends the tomb of her child,* which she has made one of the grandest in Tripoli, excepting those of the great mosque. This tomb is in a burying ground not far from the town, and is distinguished by a small chapel, or marabut, being built over it, which is kept in the best repair imaginable: it has been supplied with the most expensive flowers in beautiful vases ever since her death, and, in addition to the flowers, great quantities of fresh Arabian jasmine threaded on a thin slip of the palm-leaf, ornament in festoons and tassels the revered tomb. The little chapel is open on the four sides, which are constructed in four neat arches, inclosed with iron rails

* An extraordinary respect is always paid to the dead in Tripoli, and the friends of the deceased visit their tombs periodically for the purpose of giving way to their feelings of sorrow; a trait which, in the character of such a people, cannot be too highly praised, as it exhibits a degree of sympathy not very common to Christians.

Blaquiere's Letters from the Mediterranean, vol. ii. p. 71.

handsomely wrought and gilt. The inside is finished with Chinese tiles and stucco-work, and within it lights are kept continually burning.

This great disappointment to Bey Abdallah's family was on the point of being, in some measure, compensated by Sidy Hamet, the Bashaw's second son, having lately determined to marry the youngest daughter. All was again prepared for a more costly wedding than the first.

A few days previous to this young lady being seized with the plague, her mother, in order to break through the mourning she had never interrupted for her eldest daughter, ordered a piece of perfume to be brought her, prepared of musk, ambergris, aloes, and other aromatics. This she broke in the presence of witnesses, and rubbing her own hands with it, she declared the mourning finished, of which this performance was an attestation, and left the family at liberty to celebrate the nuptials of Sidy Hamet and her daughter, which could not otherwise have been performed.

As the plague had greatly abated, and as the Moors advert so little to quarantines, this wedding was intended to have taken place imme-

diately; but it was the preparations for it which, by requiring a greater intercourse with people, communicated the pestilence to this young lady, and disappointed the expectations of herself and friends.

All the three princes attended her funeral—the Bey, Sidy Hamet, and Sidy Useph. The coffin, owing to her habits which covered it, appeared like massy gold. The head of it was adorned with a great profusion of natural and artificial flowers; and according to the custom of the country, as she had not been married, she was buried as a bride, dressed in the richest clothes and jewels they could put on. Eight black slaves had their liberty granted them on this melancholy occasion, two from the Bey, in compliment to his brother, two from the intended bridegroom, Sidy Hamet, and four from the house of Bey Abdallah. These slaves accompanied the body, wearing their caps turned the wrong side outwards, and bearing each in their hand a long reed with a label at the top, declaring their names, and the occasion on which they were freed.

Bey Abdallah's wife had, for the accommodation of those persons assembled at her house

to attend her daughter's funeral, a tent pitched in the court-yard, made entirely of crimson silk, and worked in gold and silver, sufficiently large to contain two hundred people. This costly tent was made for her own use, when she passed over the deserts, the last time she went in great pomp to worship at the shrine of Mahomet. Owing to the melancholy event of losing her second daughter, it is said she means to make a third pilgrimage to Mecca; and having now no family, it is supposed Mecca and Medina will be enriched by her property.

A prodigious quantity of rice, meat, and bread, is given away at Bey Abdallah's garden to-night, in separate portions to the poor, which is meant for the supper of the grave.

There being no lady of sufficient consequence left in this place for Sidy Hamet to marry, he will therefore be obliged to send to Georgia, or Circassia, for one of their beauties. The bride he has lost being a descendant of the last Turkish Bashaw, was what the Moors term a Coraglie (a Turk). The Moorish princes, when they do not meet with Turkish ladies to form an alliance with, purchase Circassians, and usually marry the first by whom they have a son.

Most of the sacrificed beauties of this description, who have been brought here, have passed a life they could esteem only as a partial happiness, and mingled with great sufferings; as the story of one who died lately will further evince to you, and which shall be the subject of my next letter.

February 10, 1786.

The name of the Circassian, whose history I promised you in my last, was Mariuma; she belonged to Mahmute Hogia, brother to Hamet Hogia, now ambassador in Spain. Mahmute Hogia, on his return from Egypt to Tripoli, bought a Greek, intending her as a present for the Bashaw, but being particularly struck with her, he determined to purchase a Circassian for his sovereign, who not having seen either, he conceived, if she was as handsome as the first, would be equally, and perhaps, more acceptable to him: he remained some months in Egypt and then embarked with the two ladies for Tripoli.

Mariuma's companion in slavery, as handsome as herself, knowing she was purchased for the sovereign of the country they were going to,

did not envy the daily increasing felicity of her friend, whose lot, she fancied, must fall far short of that luxury and grandeur which seemed to await herself as the favourite of royalty, while her companion had become the property of a subject. But still she trembled for the character of the man for whom she was destined: she hardly dared hope it could be their fate to meet with two men as amiable as Mahmute Hogia appeared; and often from the deck of the ship, as she viewed the distant shores of Tripoli, her courage failed, her tears fell, and she envied Mariuma the confidence she perceived she drew from Mahmute Hogia's countenance, which evidently induced her to approach the coast, not only with calmness, but with heart-felt pleasure. The subsequent days of these two beauties proved neither of them to be free from acute sufferings.

Mahmute Hogia's first wife was much alarmed when her husband's return to Tripoli was announced, finding he had brought two females with him; but she was in despair, when she was told that one of them had been delivered of a boy on board the ship in the harbour, where slaves and every indulgence and magnificence were allowed her, with all the respect and atten-

tention Mahmute Hogia could shew her; nor could she form any hopes of his affections being divided between the two females, as on their arrival the other was immediately escorted to the castle.

Lilla Howisha was the name of Mahmute Hogia's first wife. She of course bore an inveterate hatred to the Greek he had chosen, and resisting all his entreaties, would not for a long while bear the sight of her. Notwithstanding the Greek was so ill received by Lilla Howisha, Mahmute Hogia, soon after their arrival, married her publicly. She had several children by him and lived for some years very happily, having prudently managed to conciliate so far the affections of Lilla Howisha, that this lady condescended to adopt the eldest son. For a long while the Greek spent her life comfortably, enjoying, in every respect, the same attentions and indulgences that the first wife received, with the advantage of being adored by her husband, which the former never had been. But the ravages of the plague had reached her, and all her support and comfort were lost with Mahmute Hogia, who died of this dire distemper but a few months ago.

The death of Mariuma's husband and protector changed the whole face of her affairs. Howisha, whose countenance through fear had smiled on her during her husband's life, now unmasked her hatred, to which she set no bounds. The Greek, when Mahmute Hogia's life was despaired of, carried to him her last infant, which he had not seen. This proceeding so much offended the first wife, that she made it a pretext for giving an order that the unhappy Greek should not see her husband at the moment of his death; poisoning thus his last hour, to revenge herself on the unfortunate Mariuma, whose eldest son fell, also, a victim to the plague immediately after his father. This youth resented the behaviour of Lilla Howisha to his mother, and, though her adopted son, would not suffer her to be admitted into his presence afterwards notwithstanding she earnestly requested it. The afflicted Mariuma now remained friendless and alone with two small children, the eldest not five years old, deprived of all attendance, and without the means of procuring necessaries for herself and infants. Turned out of her house by Howisha, she must have starved, had she not found a patroness in the Bashaw's wife, who, with her accustomed liberality, soothed her, and immediately took her under her protection.

Mariuma did not long survive her lamented lord: she was soon mingled in the dreadful heaps which the plague carried off daily; and Mahmute Hogia's house is one of the many monuments of this fatal disorder. The family and servants in his house, a few months since, consisted of forty-five persons, besides thirty-five black slaves: there now remain of them only two individuals, Mahmute Hogia's first wife and a Russian renegado. Mariuma was very beautiful, with black eyes and brown hair: she was only fourteen years old when purchased by Mahmute Hogia, and was not more than twenty-nine years of age when she died.

Her companion in captivity lived but a short while after she came to Tripoli; she had blue eyes and flaxen hair, and was very handsome, with a majestic figure. The Bashaw, however, was not struck with her, though he allowed her every indulgence. After she had remained some time unhappy and neglected at the castle, the Bashaw determined to marry her to one of his renegados by way of providing for her; but she died of a broken heart before the wedding took place. Mrs. Tully had an opportunity of seeing her one day: she paid a visit at the castle to

Lilla Halluma, who knowing how desirous all the Christians were to see this Circassian, ordered her women to shew her to the apartment of the handsome slave, as she called her, saying she knew she wished to see her. Mrs. Tully went, and found the Circassian richly and elegantly dressed, but quite alone, seated in a window which looked towards the sea, on which her fine eyes drowned in tears were fixed. She was so lost in thought that she hardly turned her head or spoke, but seemed buried in the vain wish of being again transported to her native country. She died soon afterwards, not having been two years at the castle.

April 10, 1786.

Still imprisoned on account of the plague, a few Moorish domestic scenes are all I can at present give you; but, in these family anecdotes, you will see more of the manners of the African and the Asiatic, than can possibly be learnt from the pen of the passing traveller. It is only through the medium of intimate acquaintance, that the genuine ideas and feelings can be truly delineated of a people, so entirely differing from Europeans in their minutest actions.

The plague has so completely desolated the house of Hadgi Abderrahman, the ambassador, since he left this place for England, that very few of his numerous family remain. His beautiful Greek, Amnani, whose history I have given you in my former letters, could no longer support her situation without changing her residence, where every thing reminded her hourly of past felicity and present losses: besides, she justly thought the air of her house so contaminated, that nothing could save the few that were living but the quitting it, at least for a time, as it has been infected with the plague for many months. Mr. Tully offered her a house of his adjoining the one we live in, which she most thankfully accepted, and came into it immediately, accompanied by her husband's eldest daughter and two of his nieces, with a sweet little girl of her own, whom she calls Fatima.

A few days after she arrived we spent some time in conversation with her from our terrace, at such a distance as not to endanger either party by imbibing the contagion. It was in the afternoon: we found all the ladies, except the Greek, already in the gallery before their rooms to receive us, but the Greek's apartment was still shut. She came out soon after we arrived, and

went down to the square area of the house. This part of the building is secured from men or strangers: Lilla Amnani was followed by three of her blacks and two Moorish women. They tightened her baracan of white gauze round her, and assisted in washing her feet and hands, after which one of the blacks holding a large silver ewer of rose-water poured it slowly out while the Greek again washed herself. She then returned to her apartment, whence she talked to us, while the women plaited her hair and finished dressing her. Though she wears the Moorish habit (not by choice but compulsion), she puts it on with so much grace and simplicity, and there is such an ease and softness in her manner, that she does not appear like Moorish women; and, although she was quite dejected from having lost so many of her family, and the greatest part of her attendants, yet the beauty of her figure, and the elegance of her dress and manners, rendered her strikingly agreeable. All the ladies of the family were with her, and were richly dressed; but as I have already described to you the Moorish costume, I shall only mention the dress the Greek wore, which was very inferior to what it would have been, if the ambassador had been at home; for on account of his absence, and the deaths that at present happen in his family,

she lays aside the greatest part of her jewels and ornaments; and yet she cannot wear what they consider here as full mourning during Hadgi Abderrahman's absence, as that would be accounted a bad omen to himself. There was a certain liveliness or brilliancy in her dress, which distinguished it from that usually worn by Moorish ladies. Her chemise was pale blue, pink, and white, in opposition to the heavier colours of dark green, red, blue, and orange, which are invariably used by them; and the bosom and collar, instead of being bordered by gold threads, were finished with a broad bright gold lace from Venice. She wore two jelicks, or waistcoats, the under one a pale yellow satin, trimmed with silver lace in front, and over it a crimson velvet one with gold and coral buttons: she also wore yellow silk full trousers with broad gold bindings at the ankles, and a striped white gauze baracan or veil, formed a graceful transparent drapery round her. She had on each arm only one excessively large gold bracelet, nearly two inches wide and one thick; if the ambassador had been at home she would have worn two. The bracelets were open, without lock or fastening, but so pliable from the pureness of the gold, as to be easily stretched and closed with the hand when put on or off. Her cap was of gold

embroidery, and had a binding of black next the forehead, which, had she been dressed, would have been set with jewels to hang over the face. She wore several rings, four or five in each ear, of diamonds, pearls, and other gems: these were not rough as the Moors wear them, but polished and set in the European fashion. Her baracan was fastened under the left breast with a large gold bodkin set with diamonds, with several strings of pearls hanging from it, and over her bosom hung a string of massy gold ornaments of many relics and charms from Mecca, to preserve her from the infection of the plague, and from the dangerous effect of the malicious or too curious eye; for nothing creates more alarm here, than the fixed gaze of a stranger: they hardly trust to these celestial charms, to do away the effect of a scrutinizing look, and often wet their finger and pass it over the object thus admired. Lilla Amnani had silver hall-halls, or fetters, on her ankles, each weighing from two to three pounds.

She testified much gratitude for our coming up to see her. Her attendants placed a Turkey carpet and a crimson and gold cushion on the ground for her to sit down; her blacks lay on the ground near her, and her two women stood

by her, one on each side, with a silk handkerchief and a fan. She regretted much that she had not a lyre with her to play to us, and described the great care and expense that had been bestowed on her education. Speaking before the other ladies with exultation of having been early instructed to read and write, she observed (with truth) what comfort it now afforded her in reading the ambassador's letters from England, as she said, not curtailed by malice, nor altered by invention. After speaking of Hadgi Abderrahman, she ordered her women to sing, which they immediately did extempore, on the subject of the ambassador's absence, and Lilla Amnani's present sufferings. In these verses they recounted every anecdote of Abderrahman that could do him honour, and with enthusiasm pourtrayed the beauty, graces, and merits of Amnani. Though Abderrahman was many years older than herself, and had a family grown up when he brought her to Tripoli, yet she seemed to have lived always very happily, and to have complete dominion over her own house; a circumstance very uncommon to Greeks here, when there are Moorish females in the family, who have it in their power to influence their masters or husbands.

May 2, 1786.

On the 20th of last month all the colours were half-masted for the death of the last of the Bey's sons: the Turkish vessels in the harbour fired minute guns; and the Bey ordered all the prison doors to be opened, and every person set at liberty in his father's dominions.

We were very sorry, on this occasion, to find it was impossible for the ambassador's wife to avoid going to the castle, out of compliment to the family; but as soon as her rank was announced, word was brought her from Lilla Kebbiera (the Bashaw's wife), desiring her to return home immediately, saying she considered the compliment fully paid, without Amnani's risking her life further by entering the apartments. As soon as Lilla Amnani returned to her house, Mrs. Tully had strong perfumes for fumigations, and vinegar prepared with camphire, conveyed to her, as antidotes to the dire disorder it was thought she might have taken, two of the Bashaw's family having been seized with the plague while Lilla Amnani was at the castle. She soon after determined to change

her abode once more, and return to the family residence, I cannot give you a just description of the dejected state in which they took leave of us, finding themselves again surrounded with all the horrors of the plague.

The evening before they went away, they performed for Uducia (Hadgi Abderrahman's eldest daughter) one of their extraordinary ceremonies, to protect her, in her removal to her father's house, from the effect of any ill-disposed persons looking on her with an unfriendly eye, which they call being taken with "bad eyes," and which might cause a disorder to prove fatal that would otherwise not be so. This charm consisted in having a writing from one of their Imans, which being burnt was mixed in wine and drank by Uducia, who was perfumed with musk and incense by her friends, they walking round her, repeating prayers for her while she drank it. When we heard how ill she was at the time she was obliged to go through this ceremony, we could not but consider her exertions, and her swallowing the sooty draft in such a state, a dangerous expedient.

These ladies having been for some time such near neighbours, afforded us an opportunity of

seeing realized in part what writers say of the ladies in Mohammedan families. In the manner they are described by different authors, however, it is natural to imagine the day too long for their occupations, and their time oppressive for want of being filled up; but, on the contrary, they are never unemployed.

The Moorish ladies are in general occupied in overlooking a numerous set of slaves, who make their sweetmeats and cakes, clean and grind * their wheat, spin, and in short, are set about whatever seems necessary to be done. The ladies inspect by turns the dressing of the victuals, and during the time spent in this way, two sets of slaves are in attendance; one set perform the culinary operations, while another station themselves round their mistress, removing instantly from her sight any thing that may annoy her, and using fans without inter-

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* These machines are particularly simple, and may be worked by one or two persons; the quantity of corn which may be ground by them in the course of a few hours is very considerable. It is doubtless a mill of this sort to which the evangelist St. Matthew alludes, chap. xxiv. v. 41: "Two women shall be grinding at a mill, the one shall be "taken and the other left.

[a] *Blaquiere's Letters from the Mediterranean*, vol. ii. p. 45.

mission, to keep off flies or insects, while she leans on one or other of the slaves, walking about to direct and overlook what is doing.

One of the reasons given why even the ladies of the royal family must minutely attend to this part of their duty, is, to prevent the possibility of any treachery being practised in preparing their husbands' meals. The hours the Turkish or Moorish ladies have to spare for amusement is spent in singing and dancing. Abderrahman's eldest daughter and the pretty Greek tied up a swing the morning after they came to live near us, which constituted a great part of the day's amusement: their black slaves and servants served for playfellows. They seemed none of them, from the first, to want spirits; except the Greek, in whose most cheerful moments there was a melancholy and care spread over her countenance, which reminded us of her losses, and of the anxious solicitude she felt that the ambassador might be convinced she had acted up to all his wishes in his absence. This painful, and sometimes dangerous diffidence of their husbands, must be the constant companion of the best female characters in this part of the world, where continual plots, the consequence

of jealousy and interest, are working against them by all around.

June 1, 1786.

We have been seriously alarmed by the Arabs; a body of five thousand of them advanced to Zavia, a village only one day's journey from Tripoli. Happily their hostilities proved only an incursion for plunder; and it is the distressed and defenceless state of the Bashaw, that at present encourages them to come so much nearer than usual. The Moors, aware of their intentions, blockaded the streets of Zavia with stones to impede their progress, and the Bashaw called in his auxiliaries (other tribes of Arabs in his pay). It was at first reported that they came with the connivance of the Bey of Tunis, and had with them a Tunisian army; for at Tunis there is a Moor who went hence, called Mustapha the Pretender. This man is protected by the Bey of Tunis, and acknowledged by that prince to be an uncle of the Bashaw of Tripoli, who escaped when seven of his uncles were put to death on his accession to the throne. Owing to this circumstance, the Bashaw is always in dread of the court of Tunis. While this report prevailed, nothing was heard of but

the names of Wield Maria and Mahmute Hogia, both of whom died of the plague, and both famous generals attached to the Bashaw. They drove back Mustapha the last time he approached Tripoli supported by a Tunisian army.

It is not easy to conceive the alarm the above circumstances occasioned throughout the kingdom. Several Arab tribes, which were sent for by the Bashaw, came to the city, and the greatest part of them are now stationed round the walls, for only their chiefs are permitted to enter the town. They waited for supplies of food, money, and clothing, before they would pursue the enemy. They had caps, shirts, trousers, and a large sum of money given them previous to their departure. The Nuolees rank highest among the Arab tribes; they are called the masters of the deserts. When their chief came into town a cannon was fired to salute him. Happily this matter has been adjusted without further mischief. The hostile Arabs have been driven off; and the next desirable circumstance is to see the auxiliary Arabs depart in peace.* As avarice

* The Arabs are the descendants of Ishmael, of whom the angel foretold, before he was born, that he should be a wild man, and that his "hand would be against every man,

is their passion, their demands are endless, and it often costs the Bashaw as much trouble to disperse them as to call them together.

There is a certain trait of honour in the Arabian character that keeps them faithful to their engagements; and were it not for this tie, their strength in numbers, and their skill in war, would render them formidable enemies to the Moors. We were happy to see great numbers of them depart yesterday, and the rest are expected to leave us to-morrow.

" and every man's hand against him." (Gen. c. xvi. v. 12.) This is almost literally true of his posterity even to this day. The manners of these people are various, and they may be divided into two tribes; the former inhabit towns, while the latter wander from place to place without a fixed habitation. These wandering Arabs are divided into families and tribes; every tribe, however numerous it may be, being governed by a chief.

The Arabs first passed over into Africa from Greece, in the year 653, under Otham the third califf, who sent thither an army of more than eighty thousand fighting men, under the command of Occuba-Bennafic; they built the city of Cairaven, or Carvan, thirty leagues distant from Tunis, on the east. Three other tribes passed over, in the year 999, which was the four hundredth year of the Hegira, by permission of Caira, califf of Carvan.

Shaw's Travels through Arabia, p. 221.—*Le Sage, Atlas Historique.*

June 18, 1786.

Our house, the last that remained in quarantine, opened on the 16th; but this happy event seems marked by a succession of alarms. The consternation lately excited at the approach of the Arabs, was trifling to that felt in the place at present. A courier from Tunis confirms the dreadful news, brought, it seems, through Moorish channels some time since, that the Captain Pacha had sailed from Constantinople with orders from the Grand Signior to depose the Bashaw of Tripoli. It is supposed that the dissentions in the Bashaw's family, and the total neglect of the kingdom (arising from that circumstance) makes the Grand Signior fear that Tripoli may at last fall into the hands of the Christians. He is otherwise well disposed to this government; for although few or no tributes have been sent him during the reigns of the three last Bashaws, he has never sent to exact them.

Unfortunately the Grand Signior has promoted to the rank of Captain Pacha, a Turk named Hasseen, who has been an avowed enemy to the Bashaw of Tripoli for many years. This man, with a large fleet, is expected here from hour to hour. The Bashaw in the divan, this afternoon,

declared his intention of quitting the town to-morrow, and of waiting at one of his palaces till the Turkish fleet arrives, and its destination is known. If it be necessary, he will attempt to escape over the deserts to Tunis, after placing the ladies of his family out of the town for the present; as, according to the Turkish laws of war, they risk nothing from the enemy, who esteem the persons of the females belonging to the royal family sacred, with all the gold, silver, or jewels they may have on them. When the business of the state is over, the Bashaw at sunset returns to the harem, which to-night was in general commotion, and every one was on foot to listen and watch for the Bashaw's appearance. The consternation in the Harem was indescribable when he confirmed to the females of his family the news, that he expected hourly to be driven from his throne, and that perhaps already a price was set upon his head, while the best fate his queen could expect, was to remain behind with her daughters, and see him depart a fugitive, after she has reigned with him near thirty years peaceably in the castle.

The whole town this evening partakes of the general confusion in preparing for the exile of the royal family, if necessary. Christians as

well as Moors are much alarmed on this occasion, and I hope I shall have nothing seriously dangerous to relate to you concerning ourselves.

June 24, 1786.

Our apprehensions are for a time suspended. The Captain Pacha passed the harbour of Tripoli a few days since, and is for the present gone to Alexandria, with orders from the Grand Signior to punish the inhabitants for molesting the Christians, whose churches had been destroyed and several of whom had been murdered, owing to some disputes about a Moor, who had sought a sanctuary in one of the Christian churches. The Captain Pacha has gone to set them to rights, by making each party pay him handsomely for the blows they have given the other. But it is still affirmed he has a teskerra, or firman, with him for this unfortunate Bashaw. A teskerra is a written order from the Grand Signior, and is held so sacred that every Mussulman who receives it must obey its mandate, even to death.

June 30, 1786.

Since writing the above, the death of the Grand Signior has annulled, the teskerra which

the Captain Pacha has against our sovereign; and Constantinople at present is in a state of insurrection, about placing the Grand Signior's nephew on the throne in preference to his son.

Extraordinary as it appears, the son of the Grand Signior loses his right to his father's throne, only by his cousin being a few months older than himself. The throne of Constantinople, though it remains in the same line, is filled by the eldest survivor, according to the Ottoman laws, This circumstance often causes a great deal of bloodshed, for it is not always that a son of the grand Signior's, or that the people will consent that the difference of a few years, or months, should cause the throne to be taken from the reigning family and be given to a distant branch—to one, perhaps, who finding but this one obstacle in the road to royalty, often unfairly removes the right heir, knowing that he himself will afterwards possess it.

The Venetian consul, who has resided some years with the Venetian Ambassador at Constantinople, says, that among the remarkable circumstances which happened during his residence there, he saw a procession of the Grand Vizier and his officers, which was beyond de-

scription terrible, from the sensation it caused in the people. When it happened, an ague fit seemed at once to seize the whole populace; each individual as they passed along turned pale, hardly able to support himself, and appeared deprived of speech and motion, considering himself in the hands of death, whilst his ears resounded with the dreadful sentence of being immediately hung up at his own door, without any cause assigned or question asked. This happened, without any warning, to numbers during this procession, either on the account of their false weights, their tardiness in paying tribute, or any thing else the Vizier might, in his own mind, deem them guilty of; which charges the wretched culprit had scarcely time to hear before he paid the debt of nature for them. This most horrible procession is always made at a moment the people least expect it.

Those who suffer on this occasion, as well as criminals condemned by the laws, are left hanging in any part of the town, where they often remain long enough to be offensive, even to ambassador's houses; and it is totally impossible to get them removed by any applications, if the Turks do not think fit themselves to take them away.

July 30, 1786.

Sidy Mahmoud, the Bashaw's grandson, has been the subject of so great a quarrel at the castle, that his mother, the Bashaw's eldest daughter, determined to quit the palace this morning and retire to her own garden in the country. All her property and jewels, gold, and furniture, are already conveying thither. Her son denies the charge alleged against him, of having secretly sent to solicit an interview with his uncle's bride, a very beautiful lady of Turkish extraction, married to Sidy Hamet, the Bashaw's second son.

This improper embassy from Sidy Mahmoud was effected through one of the female messengers, the common instruments of mischief in the castle. The bride feared to complain of Sidy Mahmoud to the female part of the royal family, who were but new acquaintances to her. Having been only three months married to Sidy Hamet, she dreaded so much the great influence Sidy Mahmoud's mother, Lilla Uducia, had over the Bashaw, that she dared not openly accuse the son of that princess; but conscious that the great attentions Sidy Hamet paid to herself had already drawn the baneful eyes of

jealousy and envy on her, and dreading, notwithstanding her innocence, some one might accuse her to her lord, she was impelled by her fears, when he entered the haram at sunset, to tell him of her distress. Sidy Hamet evinced the most violent agonies of passion; nor could all her entreaties and prayers, delivered at his feet with streaming tears, undo what she had done. He determined on the death of his nephew Sidy Mahmoud, and arming his servants, he went immediately in search of him. Some one happily informed this young man just in time, of his uncle's approach, and he escaped to the Bey's wife's apartments, where he despaired of gaining admission, as it is not permitted for any man to pass the doors except the Bey, but where he fortunately found an asylum, and lay concealed some hours in a large chest in the Bey's wife's own room, while his enraged pursuer was exploring every secret avenue in the castle. By the help of a disguise he got over the castle walls during the darkness of the night, and escaped to the country house of his mother.

This princess took so ill her brother's sudden passion against her son, without his having first enquired further into the matter, that when

she left the castle this morning she declared she would never again return to it.

This is the first instance of a Bashaw's daughter having lived out of its walls in the memory of any one here. Sidy Hamet, who is not friendly with his eldest brother the Bey, is terribly enraged against him for having screened Sidy Mahmoud from his vengeance.

August 8, 1786.

The displeasure Sidy Mahmoud has so lately incurred at the castle has been much aggravated by the following circumstance, which has contributed not a little to incense him. A Tunisian woman of light character, of the name of Sulah, who has been for some years reputed as the first engaged in all the plots and secrets of the castle, became the favorite of Sidy Mahmoud, and had gained such an ascendancy over him, that he overlooked her troublesome behaviour to the Bashaw's family, though he repeatedly heard her accused. Sulah finding, in spite of her secret machinations to frustrate the Bashaw's intentions of marrying his daughter, Lilla Fatima, to Sidy Mahmoud, that the wedding was nearly taking place, has recently

spoken so very ill of the princess, and has so publicly endeavoured to injure her in Sidy Mahmoud's opinion, that her imprudence was heard of at the castle. She reckoned so much on the power she had over Sidy Mahmoud, as not to reflect on the dangerous predicament she knew she stood in, being of that class of women which a single breath from the castle destroys at all times. Notwithstanding this, however, when Lilla Fatima yesterday paid the customary compliment of having prepared with her own hands a choice dish of viands, and sent it to her intended bridegroom, Sulah had the audacity, Sidy Mahmoud being from home, to send it back with a very impertinent message to the Bashaw's daughter. An order arrived instantly from the castle to Sidy Mahmoud to give her up, which he was obliged to do. The prayers of Lilla Fatima changed the woman's destiny from immediate death to the being banished to Tunis, whence she came; and with this intent, she was put on board a vessel bound to that place, her clothes having been first changed for more ordinary apparel, and all her gold and jewels taken away.

After this woman had embarked, they re-

flected at the castle that she was well acquainted with all their political as well as their private secrets, and by that means had it in her power to injure them with the government of Tunis: three Hampers of the Bashaw's body guard were therefore sent on board, and with the welcome message of a pardon brought her willingly on shore. They carried her to the Rais' golphor, an apartment where the Rais of the Marine, the captain of the port, sits all day, but where he never is at night. Here the dreadful sash presented itself to Sulah's despairing eyes, and the Rais' chief blacks instantly put an end to her existence: so that, in less than a quarter of an hour, she was pardoned, deceived, and strangled, the usual fate of these unhappy wretches here.

Sidy Mahmoud has not quitted his apartment since this woman's death, and threatens vengeance on the perpetrators of what he terms the "horrid plot."

August 29, 1786.

The appearance of a new moon, three nights ago, put an end to the Moors' great fast of

Ramadan,* which had begun on the appearance of the new moon preceding.

During these thirty days a number of circumstances having happened to create very alarming dissentions between the three sons of the Bashaw, Lilla Halluma, by exerting every effort, hoped during the feast of Beiram, which begins on the day after the fast, to put an end to these disputes and reconcile her sons; for that feast is the time at which every good Mussulman endeavours to settle all quarrels which

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* Ramadan, nom du neuvième mois de l'année Arabique. Ce mot signifie proprement en Arabe, une chaleur qui consume, ce qui fait croire que ce mois tomboit autrefois toujours en été, et qui ne rouloit point par toutes les saisons de l'année, comme il fait aujourd'hui, que l'année des Arabes, et de tous les Mahometans, est purement lunaire. Ce mois de Ramadan est beaucoup révéré par les Musulmans; non seulement à cause de ce jéûne solennel, mais encore par ce que la *Leilat alcadr* (la nuit de la puissance) tombe dans ce même mois.

D'Herbelot, Biblioth. Orientale.

Ramadan is the Lent of Barbary, and lasts thirty days; during this period, no follower of the prophet is, upon pain of death, allowed to take the least refreshment whatsoever between sun-rise and its setting. This fast is most rigidly observed.

Blaquiere's Letters, vol. ii. p. 69.

may have disturbed the peace of the family in the foregoing year.

On the first day of Beiram, which continues three days in town, the Bashaw usually has a numerous court, which he should receive in the chamber built for that purpose, called the messelees; but owing to the prophecy I have mentioned to you before, of some years' standing, delivered by one of their most famous marabuts, that "the Bashaw shall end his reign in "this chamber, by being stabbed on the throne "by an unknown hand," he will not follow his inclination of resuming the custom of going there when dissentions happen at the castle; and there having been such serious quarrels between his sons during this Ramadan, he still continues to receive his court in another part of the palace.

All his subjects are permitted to approach the throne to do homage to their sovereign on the first day of the feast. Two of the people in whom the Bashaw has the greatest confidence stand on each side of him: their office is to lay hold of the arm of the stranger that presents himself to kiss the Bashaw's hand, for fear of any hidden treachery, and people of conse-

quence and trust are alone permitted to enter his presence armed; others are obliged to leave their arms in the skiffar on entering the palace.

The drawing-room, in honour of the day, was uncommonly crowded; when all the courtiers were, in a moment, struck with a sight which seemed to congeal their blood: they appeared to expect nothing less than the slaughter of their sovereign at the foot of his throne, and themselves to be sacrificed to the vengeance of his enemies. The three princes entered, with their chief officers, guards, and blacks, armed in an extraordinary manner, and with their sabres drawn. Each of the sons, surrounded by his own officers and guards, went separately up to kiss the Bashaw's hand. He received them with trembling; his extreme surprise and agitation were visible to every eye; and the doubtful issue of the moment appeared terrible to all present. The princes formed three divisions, keeping distinctly apart, and conversed with the consuls and different people of the court as freely as usual, but did not suffer a glance to escape to each other. They stayed but a short time in the drawing-room, each party retiring in the same order they had entered; and it became apparent that their rage was levelled

against each other, and not against their father, though the Bashaw seemed to recover breath only on their departure. The next morning, the second day of the feast, the Bey went to his mother's apartments to pay his compliments to her on the Beiram. She was very anxious to see him shake hands with his brother, Sidy Hamet, the second son; at least to make up the last breach between them. She began by insisting, therefore, that the Bey should not touch her hand, till he consented to stay with her while she sent for Sidy Hamet's wife to come and kiss his hand, a token of respect never omitted by any of the women in the family to the Bey on this occasion, unless their husbands are at variance with him. Lilla Halluma hoped, by this mark of respect from Sidy Hamet's wife, to begin the work of a reconciliation between the Bey and his brother, as this would have been the means of disarming the anger of Sidy Useph, the youngest son. The Bey at length consented to his mother's intreaties, and a message was instantly sent to Sidy Hamet's wife, who most unfortunately was at that moment attending on her husband at dinner.* The message

* It is the Moorish custom for the princesses and ladies of high rank to attend their husband, standing by his chair

was delivered in his hearing, and it is thought with design, as there are so many intermeddlers at the castle. Sidy Hamet immediately ordered his wife to send a very severe answer back to the Bey. His wife was so alarmed and hurt at this new misfortune, which must occasion a further breach, that her women were obliged to support her. When she recovered, being willing to soften the matter as much has possible, she only sent word to the Bashaw's wife that she could not come because her husband was eating, and begged her to make as light of it as possible to the Bey; but the answer was delivered in the worst words Sidy Hamet had delivered it, and the Bey left his mother's presence too much enraged for her to pacify him, while Lilla Halluma remained agonized, meditating on the scenes of blood that would, in all probability, be soon perpetrated in the castle.

On returning to his apartment, the Bey found that one of his servants had been laid down at his youngest brother, Sidy Useph's feet, and almost bastinadoed to death, for a dispute with

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whilst he eats; they do not eat with him. Among the lower ranks, this ceremony is frequently dispensed with; but even these women do not dine with their husbands.

one of Sidy Useph's servants. Had the brothers met at that moment it would have proved fatal to one or both of them. The next morning (the third and last day of Beiram) the Bey went again to court, and in the presence of his father, Sidy Hamet, and Sidy Useph, and a very numerous assemblage of courtiers, he warned both his brothers of putting his prudence any further to the trial; he said he scorned to take an unfair measure, though in his power to silence both of them; but that if either of them wished to call him out he would condescend (for they had no right to demand it of him) to meet them on the Pianura, where he did not fear the zeal or numbers of his people, and where, if they irritated him too much, he would shortly summons them to feel his power. The Bey's suite seemed hardly able to abstain from confirming with their actions what their master had said, who, upon saluting his father, retired from the court.

Thus finished the great feast of Beiram, and with it all the hopes of the Bashaw's wife, who had reckoned so much on obliterating the dissentions of the castle. She is most sincerely to be pitied. When they speak of her they say she is an ornament to the throne, an affectionate

mother, and a friend to the human race; her actions, public and private, are constantly guided by humanity and benevolence.

September 10, 1786.

Since our long quarantine (having been close prisoners for thirteen months, from the beginning of June 1785 to the end of July 1786) we have availed ourselves of every opportunity to enjoy our liberty; though it was at first with great caution that we ventured to alight at any of the Moorish gardens, or to enter a Moorish house, particularly out of town.

In the country the villages are empty and those houses shut that have not been opened since the plague, and where whole families lay interred. The Moors carried a great number of their dead to the sea shore and laid them in one heap, which seriously affected the town, till the Christians suggested the idea of covering them with lime, which fortunately the Moors have adopted, but only from finding themselves dangerously annoyed, as they consider this expedient a sort of impiety, for which they express great sorrow.

The habitations in the mountains of Guer-

riana, inaccessible except to the inhabitants, remain entirely deserted. The entrance to the dwellings are so completely covered up with sand as not to be discovered by strangers; but they are now repeopling, and the remnant of those who fled thence are hastening back from Tunis, and the deserts around, to recover possession of these strange retreats.

The city of Tripoli, after the plague, exhibited an appearance awfully striking. In some of the houses were found the last victims that had perished in them, who having died alone, unpitied and unassisted, lay in a state too bad to be removed from the spot, and were obliged to be buried where they were; while in others, children were wandering about deserted, without a friend belonging to them. The town was almost entirely depopulated, and rarely two people walked together. One solitary being paced slowly through the streets, his mind unoccupied by business, and lost in painful reflections: if he lifted his eyes, it was with mournful surprize to gaze on the empty habitations around him: whole streets he passed without a living creature in them; for beside the desolation of the plague before it broke out in this city, many of the inhabitants, with the greatest inconvenience, left their houses and fled to Tunis (where the

plague then raged), to avoid starving in the dreadful famine that preceded it here.

Amongst those left in this town, some have been spared to acknowledge the compassion and attention shewn them by the English consul. In the distresses of the famine, and in the horrors of the plague, many a suffering wretch, whose days have been spun out by his timely assistance, has left his name on record in this place. Persons saved from perishing in the famine, who have remained sole possessors of property before divided among their friends (all now swept off by the plague), come forward to thank him with wild expressions of joy, calling him Boui (father), and praying to Mahomet to bless him. They say that besides giving them life he has preserved them to become little kings, and swear a faithful attachment to him, which there is no doubt they will shew, in their way, as long as he is in their country.*

* In the year 1793, when Alli Benzool invaded Tripoli, two hundred Gebbelins (or mountaineers) who lived in the town and suburbs of Tripoli, came voluntarily to guard the English consul's house from being assaulted by the Arabs and the Turks, on a night when the town was expected to be demolished by the Turks or sacked by the Arabs.

October 12, 1786.

The Bey having been out a month with his camp to Messurata, a sea-port belonging to the Bashaw, returned yesterday with four hundred horse. He came off the deserts in the morning, and several of the consuls went out to meet him. His approach to Tripoli was announced soon after the adan (or break of day) by the distant and well-known sound of the royal nubar, the band of music that precedes him, and from the voices of all the villagers round repeating their festive song of *loo, loo, loo.* As he drew near to the town his horsemen all passed to the front of his troops, and raced backwards and forwards on the sands before him. The Bey and his chief officers were magnificent in their appearance. The Bey was resplendent with gold and jewels. He wore a crescent chiefly of diamonds of great value in his turban, which was very large and of the finest white muslin, and crossed with a dark purple and gold shawl, the two ends of which were embroidered in gold nearly half a yard deep, and hung over the left shoulder. His upper vest, or loose caftan, was pale yellow satin, lined with ermine and ornamented with silver, and his under vest was of green and gold tissue. Gold trappings, in the

shape of drop necklaces, nearly covered his horse's chest. His saddle, which he received not long since from the Emperor of Morocco, was gilt, highly embossed, and studded with rubies, emeralds, and other precious stones. Two relay horses, with very rich housings, one of which was crimson velvet almost covered with raised gold embroidery, were led by blacks. The Bey slept at a village a few miles to the eastward of Tripoli. He arrived there the night before so harassed and ill, it was said from vexation, that it was thought he would not have accompanied the troops into the city; but when he came into Tripoli he had recovered all his usual good humour, and looked extremely well. His two brothers, Sidy Hamet and Sidy Useph, went out to meet him, and embraced him with every demonstration of joy, while their suite repeated the song of *loo, loo, loo,* in shouts that rent the air; but the Bey's friends watched his brothers' manœuvres with a jealous eye, for while the Bey declares himself unconscious of danger, his officers seem to tremble when they perceive him at any time surrounded by the people of either of his brothers.

Some of the Moors complain of the severity the Bey has shewn in collecting his tributes,

as they say, by putting many people to death; but as these tributes have been fixed for a number of years, if the Arabs oblige the Bey to go out and levy them, they could not suppose he would return unsatisfied, or that they would find him on such an occasion a lenient visitor. Just as the Bey reached the city gates, a courier from Egypt arrived: he was not detained by the Bey but ordered to pass on to the castle. The courier was on a dromedary, to which he was fastened, as is the custom here, with large ropes to prevent his being thrown off by the swiftness of his pace. He had been twenty-five days travelling on the same animal from Grand Cairo, upwards of nine hundred miles from hence. The length of time this journey was performed in, seems, to those unacquainted with these parts, not to agree with the extreme swift pace the dromedary is said to go at; but want of water, the approach of savages, the rising hurricane in the deserts, and other similar delays which annoy the African traveller, often consume the major part of the time he is passing from one place to another.

This courier brings the account that the Captain Pacha and his fleet had exacted immense sums of money from the people at Alexandria,

and made them promise to rebuild the Greek and Roman Catholic churches they have lately destroyed; after which the Captain Pacha, hearing of the Grand Signior's death, sailed to Constantinople. His intention therefore of visiting this place, for the present, is entirely abandoned.

November 15, 1786.

We are just returned from a visit to Lilla Amnani, Hadgi Abderrahman's Greek: she was not well, but we were admitted to her chamber, which was so full of visitors that it was with difficulty we could approach the bed on which she lay. Lilla Uducia, Abderrahman's daughter by his first wife, was seated close to Lilla Amnani's pillow, and seemed to pay her great attention; and some of Lilla Amnani's blacks lay on the ground round the bed, while others stood waiting near her. She had sprained her hip and was in great pain, but had had a writing made for it by one of their Imans, and hoped for great relief from this charm. She was easier persuaded to add to the charm Tissot's simple remedy of vinegar and water, than many of the Moorish ladies would have been in such a case. Lilla Amnani looked extremely hand-

some, though indisposed. She was wrapped up in a crimson silk baracan, and was covered with a light counterpane made of fine linen and coloured ribbons, sewed together in numerous narrow stripes: her pillows were crimson silk embroidered with gold.

She rose to take coffee, which was served in very small china cups, placed in silver filigree cups; and gold filigree cups were put under those presented to the married ladies. They had introduced cloves, cinnamon, and saffron into the coffee, which was abundantly sweetened; but this mixture was very soon changed, and replaced by excellent simple coffee for the European ladies.

Amongst a number of Moorish ladies of the first rank, who had assembled to visit the Greek, was a beautiful woman, named Zenobia, wife to one of the Bashaw's chief officers of state. This lady has gained such power over the Bey, as to engross much of his attention. She exhausts her husband's treasures by the extraordinary extravagance of her dress: when her spies inform her of any article of attire ordered for the castle, she immediately obtains one similar to it; and, if it is not to be had in Tripoli,

she sends for it at any expense, and generally succeeds in appearing the first in it at court, to the great mortification of the princess, who has sent for a similar article, and supposed no one could receive it before herself. This conduct occasions Zenobia so many enemies in the castle, that her life is endangered. She is a Moorish lady, born in Tripoli, was much painted, but with taste, and her dress was superb with a prodigious number of jewels.

When the Moorish ladies had all departed, Amnani, in addition to the history she had given us of herself, and which I have related to you, told us that one of her brothers came to Tripoli soon after her marriage. He had determined to propose the redeeming her from Abderrahman, expecting she was still a slave and not his wife; but she informed her brother it was too late, and told him the ceremony had passed, and that she had changed her religion; at which she says her brother shuddered, and agreed, that after such a circumstance it was not possible for him to see her again. He lamented, in the bitterest agony, the fate of his beloved sister, and left Tripoli a few days after. This unexpected visit of her brother, and his extraordinary affection for her, rendered Lilla Amnani for a time very

unhappy, till she considered what she owed Abderrahman, how highly he thought of her, and with what profusion he provided for all her wishes, treating her with a tenderness and delicacy very uncommon among Moors or Turks: he still continues the same, giving her unlimited power when he is present or from home. As a proof of what she said, she informed us that, though the ambassador is at present absent, she has just expended large sums in purchasing for Lilla Fatima, her daughter, not six years old, articles towards her marriage portion, which it is the Moorish custom to begin to collect almost the moment a female is born. She shewed us some very expensive curtains, curiously embroidered in narrow stripes, sewed together: each curtain had an embroidery at bottom of gold and silver, full half a yard in depth; a broad fringe of gold and silver, mixed with the same colours which were in the curtains, was round the edges of them. They dispose of these curtains in the following way: before the alcove where the bed stands they put up three of them, as much above one another as will just shew the worked ends, which being put thus together make about one yard and a half in depth of the richest gold embroidery; a crimson velvet curtain edged with a deep fringe of gold is then

thrown over the last curtain and drawn in folds to one side, discovering only the gold ends of the three curtains underneath. The Greek then shewed us the gala furniture of her own room, which cannot be used at present, as the house is considered in a state of mourning for the ambassador's absence. The hangings of the room were of tapestry, made in pannels of different coloured velvets, thickly inlaid with flowers of silk damask: a yellow border, of about a foot in depth, finished the tapestry at top and bottom, the upper border being embroidered with Moorish sentences from the Koran in lilac letters. The carpet was of crimson satin, with a deep border of pale blue quilted; this is laid over Indian mats and other carpets. In the best part of the room the sofa is placed, which occupies three sides of an alcove, the floor of which is raised. The sofa and the cushions that lay around were of crimson velvet: the centre cushions being embroidered with a sun in gold of highly embossed work, the rest were of gold and silver tissue. The curtains for the alcove were made to match those before the bed. A number of looking-glasses and a profusion of fine china and chrystal completed the ornaments and furniture of the room, in which there were neither tables nor chairs. A small

table, about six inches high, is brought in when refreshments are served; it is of ebony inlaid with mother-o'-pearl, tortoiseshell, ivory, gold and silver, of choice woods, or of plain mahogany, according to the circumstances of the proprietor.

Lilla Uducia had on to-day a sash of cloves strung in bunches, nearly as thick round as one's wrist, and confined from space to space with a large gold chased bead. Moorish ladies are never without this sash: some shew it and some do not; Uducia wore it over her dress, across her left shoulder. She took us up to see what they termed "the Black Rooms," or rooms of the dead, so called, from a dismal custom they have of shutting up the apartments of any dear friend or relation deceased. We saw five of these rooms shut up at Abderrahman's. The last was closed for one of his nephews who died in the plague; and the other apartment had been shut up five years for the sister of the Greek, who, with herself, was sold to Abderrahman. The walls are painted black, and superstitious people among the dependants and servants, tremble when obliged to pass the doors of these melancholy rooms.

Lilla Uducia had eight black women slaves of her own when her father sailed for England, only one of whom has escaped the plague. Being herself attacked with a fever during the plague, and fearing the infection of every thing round her, she would not venture to go near any bed, but lay on the floor in the middle of her apartment, and would not make use of any thing but her wedding cloaths, which not having been touched since they were deposited in the chest many years since, she considered safe from infection. This circumstance will affect a considerable part of her marriage portion; as the chest that contained them being opened in the height of the plague, the contents were subjected to be perfumed and smoked to purify them, which will destroy their freshness and brilliancy, as they were chiefly of gold and silver.

Moorish ladies seem conscious of their confinement when they see Christians, and express regret at their want of liberty. Not that they find the day too long on their hands, for those who are amiable and attend their families enter so much into domestic concerns that they have never time sufficient to complete the task they wish to perform; and to those of a lighter turn,

their intrigues, jealousies, and fears fully employ all their hours, which we may easily conceive, when we consider that the failure of their plots would often cost them their lives!

February 10, 1787.

Three days ago we paid a visit to Lilla Uducia, the Bashaw's eldest daughter, for the first time since she quitted her father's palace, after the great quarrel at the castle on account of her son Sidy Mahmoud. She received us with all that engaging interest which so peculiarly marks her mother's manner; but Lilla Uducia in her family is very haughty. She seems extremely hurt at having left the castle, and misses much the parade and state she enjoyed there; where, as being the eldest of the princesses, great court was paid to her. She was so out of humour that her attendants hardly dared to speak to her, and her slaves were every moment in danger of being chastised for not executing her orders, which she gave and contradicted in the same breath. Her youngest children (two sweet boys and a fine little girl) were in the room; and though the eldest of them was five years old, and the youngest not

less than three, they were each attended by their wet nurses, who were blacks, very richly habited and entirely loaded with silver and bead ornaments.

Lilla Uducia is united to one of the Bashaw's chief officers, of the name of Hadgi Murat, a renegado; for, according to the laws of the country, she could not marry a subject. Her husband was one of her father's Neapolitan slaves, and his origin unfortunately very obscure. The princesses who marry renegados are not considered as subject to their husbands; they esteem them no higher than the meanest of their slaves; and they often regret being allied to men, who from their manners are totally unfit to appear in their presence. In such cases, the father's birth does not affect the children: they, as the descendants of Lilla Uducia, and the grand-children of the Bashaw, lose none of their consequence. Lilla Uducia's eldest son is intended by the Bashaw to be sent ambassador to Naples very soon, and Hadgi Murat has amassed immense riches in the service of the Bashaw; but in pecuniary matters Lilla Uducia need not consult her husband, as a word from the Bashaw is always sufficient to render her wishes complete. Her apartments

were richly furnished, and her attendants very numerous; and herself and her eldest daughter (by a former husband), a young lady about fifteen, were superbly dressed with a profusion of gold and jewels. She dwelt a great deal on the misfortune of her quitting the castle, attributing it entirely to the machinations of the underlings of the palace, who, as Lilla Uducia says, live only by selling the secrets of the family from one part of it to another. She remarked how much more fatally and easily plots were carried on against the peace of the royal family than against that of any other people in Tripoli, owing to the ladies being almost wholly excluded from all information but what is brought to them by a set of flattering interested dependants. Lilla Uducia expected her accouchement every day: she was not well, and therefore we staid with her but a short time. This morning we received another invitation from her to repeat our visit in the afternoon, as the Bashaw's wife and the princesses would be there to congratulate her on the birth of her son, which had taken place since we had left her. We went, and were much surprised to find the house crowded with several hundred visitors so soon after such an event, and a very grand repast, consisting of

hot viands of every kind, prepared for all those who were of sufficient consequence to remain to partake of them.

The Bashaw's wife and the princesses were in the room with Lilla Uducia, all in full gala. The princesses changed their dresses several times for richer habits, and the Moorish ladies brought dresses with them to do the same during their visit. One of the princesses, Lilla Howisha, who is a bride, very lately married to the Rais of the marine, had her arms painted very curiously, similar to two bands of black lace round the thick part of the arm, and her fingers were deeply stained to near the first joint of the finest jet, to shew off the diamonds and jewels with which they were covered. All the princesses had bracelets round their ankles of an immense size, of solid gold, weighing from three to four pounds each. The infant was brought round in a new gold tissue mantle lined with satin: and it was laid in a quantity of fine white loose cotton in a neat basket.

Disapprobation was strongly displayed in the nurse's countenance while she by order shewed the infant to the Christians; she covered it as much as she could with the charms which it

wore, and, at every look the Christians bestowed upon it, she wetted her finger and passed it across the forehead of the baby, pronouncing at the same instant the words "Ali Barick," (a prayer to Mahomet to preserve it from "bad eyes,"* or malicious observers). Before the apartment, in a covered gallery which surrounds the square area in the middle of the house, Indian mattings, Turkey carpets, and silk cushions were placed, and long tables raised a very few inches from the ground. On the tables were placed all sorts of refreshments, and thirty or forty dishes of meat and poultry dressed in different ways: there were no knives nor forks, and only a few spoons of gold, silver, ivory, or coral. When the ladies were seated, Lilla Halluma and the princesses, with their attendants, walked round the tables during the repast to attend upon their guests, according to the Arabian custom. The tables were completely filled with the different dishes; there was no room for plates, nor were they required; for when a number of ladies had eaten what they chose out of one dish, it was changed for

* This ancient prejudice, still general throughout Africa and Asia, appears to have existed from the earliest times.

"Nescio, quis teneros oculus mihi fascinat agnos."—*Virgil.*

* The same custom prevails in Ireland & has done so

another. The beverage was various sherbets, some composed of the juice of boiled raisins, very sweet; some of the juice of pomegranates squeezed through the rind; and others of the pure juice of oranges. These sherbets were copiously supplied in high glass ewers placed in great numbers on the ground, reminding one much of the ancient scriptural paintings. After the dishes of meat were removed, a dessert of Arabian fruits, confectionaries and sweetmeats was served: among the latter was the date bread. This sweetmeat is made in perfection only by the blacks at Fezzan, of the ripe date of that country, which is superior to all others. They make it in the shape of loaves weighing from twenty to thirty pounds: the stones of the fruit are taken out, and the dates simply pressed together with great weights: thus preserved, it keeps perfectly good for a year. When the dessert was finished, the blacks brought towels with gold embroidered ends, and soap and water, which were very acceptable to many of the ladies, who had used neither knife, fork nor spoon, during the whole repast.

According to a very singular custom here, when a lady is visited by her friends on the

birth of an infant, the etiquette is for the visitors to put into her hand a piece, or a quantity of gold coin, as an offering. Lilla Halluma and the princesses made the largest offerings, and the rest of the ladies gave in proportion to their abilities. The remains of this feast were carefully gathered up and given to the poor.

When the three princesses departed in the evening, a great number of guards and lights were ready to attend them; and the two youngest princes, Sidy Hamet and Sidy Useph, came to accompany their sisters back to the palace. All the ladies were wrapped up in white silk baracans, which concealed them entirely. I cannot help noticing to you the contrast which struck us between the costume of the infant of Lilla Uducia, and that of a Venetian lady whose christening we were at yesterday. While the one lay as I have described at its ease in its palm basket, encumbered only with an embroidered silk handkerchief thrown over it, the other had every limb confined, in the shape of an Egyptian mummy. It was tightly swaddled from head to foot with many yards of pink sattin riband, on one edge of which was gathered very full the finest

Brussels lace, which encircled the infant as many times as the riband was bound round it. According to the Turkish laws, Lilla Uducia's son cannot be seen by its father, Hadgi Murat, till eight days after its birth.

March 3, 1787.

In consequence of having met Lilla Halluma and the princesses at Lilla Uducia's, as I informed you in my last, we went the next day to the castle. There being no carriages nor any sort of conveyance here, it requires some address and resolution on these occasions, to walk full dressed near three quarters of a mile through the streets to the castle. It is only the ladies of a consul's family who attempt to pass the streets in this manner. They are always accompanied by several gentlemen and guards; but these precautions, though they might ensure safety, would not render the walking through the streets possible were the Moors inclined to be insolent: on the contrary, however, if the Moors are in the least troublesome, it is from their over kindness and civility.

As we were passing through a part of the

castle, accompanied as usual by the Bashaw's hampers or guards, we met one of the noted Moorish saints, or holy men. I have already described these people to you; but this man, contrary to the general appearance of these marabuts, was tolerably covered, with a long wide blue shirt reaching to the ground, and white trowsers underneath. He wore nothing on his head, which was shaved close, except a long lock of hair descending from the back part of it. The whole dress of many of these marabuts consists of a bit of crimson cloth, about four inches square, dexterously placed on the crown of their head. The marabut we met in the castle was returning from the Bashaw, with whom he had a long private audience. His appearance, from the furious and strange gestures he made, with an immense large living snake round his shoulders, was truly terrific, though we were all aware of the unfortunate reptile having been rendered harmless by the wearer's extracting its sting, before he attempted to impose on the credulous, in making them believe he alone was exempt from death by the power of the reptile. The Moors regarded him with great reverence. We had but just consoled ourselves with having passed this figure without his deigning to take notice of us,

when a gentleman of the party perceived close to us a large tiger, just landed from the coast, as a present for the Bey: it was so insecurely fastened that they dreaded every moment it would get loose; but still they kept it in this dangerous situation, to be shewn to the Bey when he returned from riding on the sands. These perils over, we entered those gloomy passages which always seem as if they led to some dreadful abode for the purposes of entombing the living. We were expected, and therefore relieved at the entrance of them by the appearance of Lilla Halluma's female slaves and eunuchs, who conducted us to her apartments. She was walking in the gallery with three of the princesses, the wife of the Rais of Marine, the widow of the Bey of Derne, and an unmarried princess. They were consoling her, as she was evidently in tears. Soon after we joined them, Lilla Halluma entered the sala, and having seated herself under the alcove, or place of honour, the princesses and the Christians were placed promiscuously on each side of her.

Their usual urbanity of manners was conspicuous. A number of the Moorish nobility had been invited; but the entertainment was

entirely damped by the uncommon melancholy visible in Lilla Halluma's countenance, and in those of Sidy Hamet's and the Bey's wives. These two ladies entered the apartment later, and seemed much agitated.

A serious dispute had that day occasioned a coolness between the Bey and Sidy Useph, his youngest brother, who though quite a youth is haughty and courageous, and, with the most insinuating address, bids fair to be a dangerous and severe character. The Bey, with a nobleness of mind peculiar to himself, overlooks this young man's assuming deportment, though shewn in the presence of his own people: he appears much attached to him; till now, has admired his courage; and to his accusers has pleaded the cause of, as he terms him, "the beautiful rash youth."

All the attendants at the castle were eager to relate the occurrences of the day, and each had a different tale to tell of these two princes. The circumstances of this quarrel had as yet only reached the ears of the ladies through the medium of the intriguing messengers of the castle. These designing women have not their abode in the castle, but live on the bounty of

the different branches of the royal family; and having free access to them at all times, they stroll from one princess's apartment to another, mixing with the attendants and slaves, and learning from them all that has happened during the time they may have been absent from the castle: they then hasten to entertain their mistresses with the relation of what they have heard, turning it to their own advantage, or to the injury of those of whom they may be afraid. Their hearers, who may be truly styled prisoners, are thus entertained with all the news these women can collect in or out of the castle, true or false. When there is a dearth of intelligence, they continue to amuse the princesses by relating tales, or singing extempore verses on any subject proposed to them; and they often give information and opinions in that manner which they would not dare to meddle with but under the mask of entertainment. Many of these people are clever, and therefore well calculated for messengers and spies, and are often in the pay of both parties, some of whom, as it may be expected, occasionally forfeit their lives by the treachery of these wretches.

Soon after we were in Lilla Halluma's apart-

ment, we found that a message had been sent from her to Sidy Hamet and Sidy Useph, to inform them that the Christians were with her, and that she therefore begged they would call in and see her before they went to the Bashaw's levee; but from the additional chagrin Lilla Halluma discovered when the messenger returned, and the displeasure imprinted on the Bey's wife's countenance, it was evident the princes were too agitated and angry to obey their mother's invitation. After the Bashaw's levee, the Bey came to Lilla Halluma, just before we quitted the apartment: he appeared in his usual manner, majestic, affable, calm, and cheerful, and seemed unconscious of what had happened. He mildly chid his wife, mother, and sisters for their fears, and told them never to alarm themselves for him, till they saw his people armed at an improper hour: "till then," said the Bey, "while I live, depend upon it, not only you and I, but my father's subjects are safe." He made a longer stay than usual in the apartment, and Lilla Halluma seemed to have been greatly consoled before his departure.

She sent to make it known through the harem, that the person who should bring her the first

account of the Bashaw after his levee, should receive from her an extraordinary present in money, which is the custom here for any important news communicated. Lilla Halluma rewards so very liberally, that she is never in want of heralds. She came with us, accompanied by the princesses, to the Bey's wife's apartment, but soon returned, appearing very uneasy and dejected.

When we were leaving the palace, we met Sidy Useph's and Sidy Hamet's people, armed to the lowest black in their suite. The reason given for this hostile appearance to the Bey's friends was, that both the princes feared the Bey's intentions, and expected his people to rise against them, though the Bey's attendants, notwithstanding this assertion, appeared every where without any extraordinary addition of arms, and we were met by several of his chief officers before we left the castle, who blamed him much for not disarming his brother's people. The Bashaw's officers, whom we also met, did not agree in their opinion of this quarrel: some treated it very lightly; and others spoke of it as if they did not consider the Bashaw safe on his throne an hour, but thought the country to be in a most alarming

state for strangers as well as subjects, as they were sure, if any disturbance happened, the Arabs would take advantage of it, and plunder the town.

June 30, 1787.

Captain Smith, who commanded the frigate dispatched from England with the Tripolitan ambassador, Hadgi Abderrahman, arrived here the 30th of last month. The captain had permitted a number of gentlemen from the Mediterranean to join the ship and come with him to Barbary: amongst these were Sir John Dyer,* Sir Lionel Copley, Lord Garlies, a son of Sir John Collett Ross, and a son of Sir Charles Harding. Captain Smith did not disembark, being indisposed; but the captain of a man of war, who was with him, appeared to take his place on shore.

On the day fixed for the officers to pay their first visit to the Bashaw, leave was obtained for them to see the great mosque, a fa-

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* Sir John Swinnerton Dyer was a colonel in the army and groom of the bedchamber to the Prince of Wales: he died in 1801.

vour seldom granted to Christians; but, unfortunately, a dispute among the Moors about saluting the frigate prevented this circumstance from taking place, for as the captain could not come on shore, the Bashaw's officers had persuaded him not to salute the vessel. This occasioned a delay before the officers of the frigate could pay their visit to the castle. After a great deal of trouble taken to convince the Bashaw, that the captain's remaining on board made no difference, he agreed to give the salute which was waited for, and returned by the frigate, before the consul could permit the officers to visit the Bashaw: the ceremony, therefore, being only completed by sunset, it was too late to see the mosque. These misunderstandings are not unfrequent here, owing to the particular etiquette of the Moors.

At a period when the English consul returned to Barbary, after having been absent a short time, he found that the Bashaw expected the English ships to return upwards of thirty guns for a salute, and that this absurdity had arisen merely from the French having persuaded the Bashaw to give them always one or two guns more than the last ships belonging to other nations, which had come into the bay.

It was necessary to put this extraordinary matter on a different footing before any English man of war arrived, as they would not have returned such an enormous salute, and could not, by the treaties, be saluted with an inferior number of guns to those given to other ships. On this occasion, it was proposed by the consul to the Bashaw to salute the next flag that came into the bay with twenty-one guns only, of whatever nation it might be; but, that if any other ship received one gun more than the last English ship which had arrived, the next should have ten guns for that one and return but twenty-one. This the Bashaw acceded to, and they have not been able to make him alter his decree. The Bashaw is much attached to the English; and they have exclusive privileges here. By their treaties they trade free at Tripoli for every thing the place affords. On the other hand, the Venetians have just made an agreement with the Bashaw to pay him three thousand five hundred sequins (nearly two thousand pounds sterling) per annum, for the leave of loading two thousand five hundred measures of salt annually.

After the officers of the frigate had been received at the castle, a party was made to

dine in the country the next day, for which the Bashaw allowed the consul one of his gardens. It being now the season for oranges, the garden is in its greatest beauty. The want of order, neat walks, and regular alleys, might be much regretted, but that in the midst of these fragrant orange groves, the richest perfumes of Arabia freshly exhale from every surrounding plant, and the wonder excited by their costliness engages for the time every thought, and leaves no room for other reflections. The coffee, tea, and Indian banian trees grow in the Bashaw's garden, but only as exotics, and not cultivated in quantities. The palace in this garden is spacious; it differs from other Moorish habitations only in its size and the materials it is built with, as the Moors have but one form of building from the palace to the cottage. It is chiefly of marble and beautiful Chinese tiles; but, like Moorish buildings, it is unadorned by architectural ornaments. Lofty piazzas support four wide galleries, round the square area in the middle of the palace. From each of the galleries, a large door opens into a suite of apartments unconnected with the rest. Each suite of apartments consists of one large hall, or sala, with an alcove on one side facing the

door, where the distinguished part of the company is received. The sala is encircled with eight apartments, to which there is no communication but from this hall. Four of these rooms are called sedas and serve for bed-chambers, and the other four are called hozzannas and serve for store-rooms, in which are kept sweetmeats, spices, and choice stores. Two of the hozzannas open with low doors into the sala. These having no light, are but six feet in height, and full fourteen feet square, forming frightful places to the Moorish women and blacks, who relate stories of people murdered and secreted in them, and of the spirits of the departed keeping their nightly vigils there. They lock the doors of these dark recesses early in the evening, and from their dislike to enter them at night, they are seldom opened until the morning. The following anecdote will prove that a part of their fears are not without foundation. Not long ago a Christian, who had inhabited an apartment for some months in a Moorish-built house, was led to suppose there was hidden treasure buried in the hozzanna under the seda where his bed stood. He ordered his servants to dig there on some pretence; and after they had broken up the terracing of the floor and laboured hard for

two or three nights, they discovered a quantity of human hair and bones, which so alarmed them that they immediately closed it again, not daring to speak of it for fear of the Moors, who would have severely revenged their too prurient curiosity.

From the palace a covered way leads through the gardens to the harem, a much smaller building, with a square area in the middle, grated over the top with heavy bars of iron, as are all the windows. It is no wonder that those who see it at first suppose it a strong place of confinement, or state prison. This harem, which the ladies alone were permitted to enter, was empty, as the few favourites the Bashaw has at present are in town. One of the pleasantest apartments in this building had the walls nearly covered with fine china, and a great deal of alabaster and beautiful marble. This apartment was quite fresh, having been fitted up but a few years since for a favourite black woman of the Bashaw's, whom he has lately married to the Cyde of the Messea, with whom she lives and is highly respected. This is spoken of as a singular piece of good fortune for a black slave.

The ambassador, Hadgi Abderrahman, and three other Moors, joined the company at dinner, which was served in the galleries of the palace. Owing to the rank and religious turn of Hadgi Abderrahman, a Marabut unfortunately found his way to this repast; and as it would have been too gross an affront to the Moors, on this occasion, to have insisted on his retiring, he was suffered to remain. His figure was disgusting, his whole attire being only a dirty woollen baracan, or blanket, wrapped round him. He kept close to the Moors, seating himself chiefly near Hadgi Abderrahman. He did not address himself to the Christians, but talked constantly of them; and they seemed to gain favour with him in proportion to the courtesies he saw pass between the ambassador and them. The Marabut ate heartily; and Abderrahman, well versed in the politest breeding, did not facilitate his getting near the table, aware that his manner of eating would be highly offensive to all present.

Before the company arose from table, information was brought that the three princes were gone to the deserts for the diversion of racing on the sands. As this was known to be a com-

pliment to the English officers, every one hastened to be spectators of a scene so singular and uncommon to Europeans. The Bey and his brothers appeared in their fullest splendour, each attended by the whole of his officers and a great number of horse. The nubar, or royal band, attended the Bey. When the Christians arrived on the sands, Sidy Hamet and Sidy Useph performed many of their manœuvres over again, which consisted in sham fights, &c.; but having already given you a description of a similar entertainment, I shall not now repeat it.*

When the three princes came off the sands, they joined us, and stopped some time to converse, explaining the meaning of some of their particular feats, and told us it was still the custom to fight over their chiefs when slain in war, to prevent the enemy from insulting their remains, and that numbers often fell in endeavouring to obtain the mangled body, for which if they succeeded, their shouts or songs of triumph were heard for miles. While they were speaking the Bey came up, and invited the Christians to stop at his garden in their way to town. The princes went off racing backwards

* See page 100.

and forwards, at full speed, always firing at the feet of those they rode up to.

The Bey and Sidy Useph were equally rich in their apparel, as were all their officers, mamelukes, and blacks, making on the whole a very grand appearance. When we arrived at the Bey's garden, he had already dismounted, and with his chief officers around him, seemed prepared to receive us.

The Bey's marked attention to the Christians was peculiarly striking in a Moorish prince, who had never quitted his own dominions to visit the polite courts of Europe. It happened that, while he was entertaining the christians, an orange from the unlucky hand of a young midshipman struck the Bey's turban. This very improper action caused a sudden impulse on the blacks round the Bey, which seemed to threaten a reprimand to the offender at the moment; but the unaltered countenance of the Bey not authorizing them to act, while they only waited for his orders to resent the unmerited affront, it was happily passed over on apologies being instantly made to the Bey by the consul and the English officers. This instance will elucidate to you the Bey's disposition, for the next day,

when he was unavoidably again apologized to on this disagreeable event, he replied, he only feared his people's resentment at the moment, as they were unused to see a want of respect shewn towards his person in their presence; and he desired a boat might be sent from the frigate for one of his best Arabian horses, which he should send as a present to the captain, and said he did not doubt that the young offender would be better taught by the time he was again admitted into the presence of royalty.

It is certain that had such a circumstance happened at Algiers, the officers might have been sacrificed to the rage of the Moors. The consul would have been instantly dragged to the castle, and if not murdered there, he would not have been liberated before an immense sum had been paid by the English government for his ransom, which frequently happens at Algiers with much less provocation. This circumstance was more striking to the Moors, from its being so directly opposite to the manners of the rest of the English officers, who were noticed by the Bey then, as they have always been, for their liberal and unaffected politeness.

Sir John Dyer was very anxious to carry

home a Damascus blade for the Prince of Wales; and had the Hadgies been here on their return from Mecca, it is probable he might have succeeded in getting one.

These scimitars, besides being so famous for their beauty and lightness, have the steel so impregnated with perfume in the manufacturing of them, that their fragrance can never be destroyed while a piece of this extraordinary blade remains. Their price is from fifty to one hundred guineas, the blade only; but imitations of them, which are superficially perfumed, are bought for a much less price.

Captain Smith sailed on the fifth day after his arrival at Tripoli, and the next day the ladies of Abderrahman's family invited us to a general rejoicing for the ambassador's return, of which I will give you some account in my next.

The solemn pace and gravity of a chamelion* now climbing an orange branch at the window,

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* Its head resembles that of a fish, the body that of a beast, the tail that of a serpent, and the legs and feet are somewhat similar to the arms and hands of a human being. *Jackson's Morocco*, p. 48.

leads me to introduce this curious animal to you. It was brought home with us this evening by one of the Moors, but shall regain its liberty if it lives till to-morrow. When it was taken off the ground, it was of the most beautiful green you can imagine, undiscernable from the grass, except by those used to search for these animals; but by the time it was brought but a few paces, fright and anger had produced so vast a change in it, that it became perfectly black. It is now but a little lighter, with no tinge of green. Its eyes seem very curious, extremely prominent, bright as diamonds, and turning as if on a swivel: the one gazes at one object facing the animal, while the other is employed in observing a second exactly behind it. We have several times endeavoured to keep one of these creatures, but without success. So far from feeding on air, as is vulgarly said, they are voracious in their food, which consists of insects, caught by them with singular dexterity by darting their tongues at them. In none of the chamelions that we have seen, does there appear that great change of colour, described to be produced by laying them on bodies of various tint. The most visible change, which is indeed quite distinct, is the one I have mentioned from green to black. By placing this creature on the brightest coloured

silk, the hue of the silk is only slightly perceptible in the small spots with which its body is speckled.

July 2, 1787.

The respect and affection the people of this country have for the ambassador and his family, is clearly evinced by the great number of Moorish ladies, all of the first distinction, who attended at the feast given by Lilla Amnani, on account of the ambassador's return.

The square area in the centre of the house was fitted up, as is the custom here, in the style of a sala, for the reception of the company. An awning was closely put over the top, which intercepted the light no more than to keep off the dazzling rays of the sun. The floor was covered with mats and turkey carpets over them; and sophas and cushions were placed round the four sides of the room for seats, which when filled, the rest of the company placed themselves without distinction on the ground, before the ladies already seated on the sophas. In the centre were a number of dancing women, and women who played the Moorish music, singing at the same time extempore verses

on the return of the ambassador. It was expected of those present to give money to the musicians, which all the company did.

The festive song for this rejoicing we heard long before we reached the house, and it was not without difficulty and delay that we could be conducted through this crowded assembly to the ambassador's wife and family, who were seated with the most distinguished part of the company.

At sunset, about an hour after we arrived, Lilla Amnani rose and led the company to the galleries of the house, fitted up in the same manner as the area, covered with awnings and furnished with a profusion of mats, carpets and cushions. In these galleries were placed low Moorish tables, furnished with viands of every delicacy the place could afford. The chief beverage was a sherbet I have before described to you, made of boiled raisins mixed with sugar and the juice of lemon. Between two and three hundred weight of this fruit is made use of at one of these feasts. Lilla Amnani and the ambassador's eldest daughter walked round the tables while the guests were seated, to talk with them, and see they were properly served.

During the entertainment of the music, Lilla Zenobia, the wife of Sidy el Buny and favourite of the Bey, with a lady related to Hamet Hogia's family, and some other beauties of a gay description, unavoidably found entrance for a short time. Not long after they came in, a report spread through the apartments which caused a serious alarm: it was that Sidy Useph was present, having introduced himself disguised as a female, among the attendants. As such a discovery might have proved fatal to him, the thought of its happening at the ambassador's house was truly terrifying to Lilla Amnani. At the instant this report was spread, and every one in commotion, a number of women who had crowded into the avenues about the house, rushed into the street and disappeared; and it was positively affirmed that Sidy Useph was amongst them. Lilla Zenobia, with her friend, departed the same instant. This circumstance led to some particulars being related of Hamet Hogia and his family since his absence. I wrote you word of the departure of this nobleman, who went ambassador to Spain two years ago. It appears that news have been received of his having embraced the Roman Catholic faith about six months since. This was done with the greatest pomp in Spain: he immediately

received a Spanish title, and became one of the nobility.

A man more enlightened, more susceptible of the nicest feelings, or more truly unfortunate, is not often met with. Neglected by his wife, led by treachery to destroy his favourite, and dishonoured by his daughter's conduct, he left the country disgusted. In less than six months after his departure on his embassy to Morocco and Spain, his daughter, for her conduct, which was very reprehensible with Christians as well as Moors, was (by order of her uncle) shot by her cousin in her bed. This young man, disguised in a baracan, contrived to enter her apartment as one of her women while she was asleep, and, levelling a pistol, shot her. The ball passed through the body without proving fatal. She was attended by the physician who visits the Christians, and soon got better of the wound; but she was heedless of this most serious warning, though her brother, a youth of eighteen, who was very fond of her, continually informed her that a more certain attempt at her life was daily meditating, and begged her to be more cautious. Her doom, however, was sealed; for a few months after her recovery, on going one evening to walk in the garden, she

was missed; and the attendants being sent in search of her, found her laying on the ground in a corner of the garden strangled. All present were interrogated about the dreadful deed, which every one denied. It was then declared, and readily admitted by her uncle, who was present at this examination, that evil spirits only had murdered this young beauty.

We saw her brother often at the time of her death, when he appeared inconsolable; but according to the Moorish manner of thinking, as the honour of his family required this dreadful sacrifice, he dared not openly complain.

The company retired from Lilla Amnani's house at sunset. This rejoicing lasted three days, and was as numerously attended on the last as on the first day.

August 20, 1787.

The Emperor of Morocco's son has been here some weeks, and will remain some days longer before he sets off for Mecca. He was expected here last year, and the year before, but his pilgrimage was put off on account of the plague. To talk of such a wretch making a pilgrimage

seems sacrilege; for the havock he makes of the unfortunate human beings in his power, marks every step of his sanguinary way, while he is on his journey to the Holy Land. He has seven wives with him, five Grecian beauties and two black women, and several of his children. One of his wives had a son born a few days ago, for which Muley Yesied made a very great feast, as the boy is a Shrief, being born during a pilgrimage to Mecca.

This feast has had the most melancholy consequences: one of his treasurers, who had been ordered by the Emperor of Morocco to furnish Muley Yesied with two hundred cobbs (or fifty pounds) a day, being later than usual in his delivery of them, and the tyrant wanting them for the feast, ordered him four thousand bastinadoes, and to swallow a quantity of sand. This unfortunate Moor lies at the point of death: indeed those who speak of him hope that he is dead. A servant, whom Muley Yesied thought dilatory during the feast, is likewise dying of the punishment he has received.

A Spanish slave, whom this Morocco prince had taken into his service, escaped from him a few days since, and to recover him Muley

Yesied threatens to send fifty men on board the French vessels laying in the harbour, where he thinks the slave is secreted. The Bashaw opposes this measure, as it would be an offence offered to the French flag; but wherever the unfortunate being is, if Muley Yesied discovers him, he will have a right to demand him of the Bashaw. As the Prince's departure is fixed on for to-morrow with the caravan, it is to be hoped this poor wretch will escape.

August 26, 1787.

Muley Yesied, to the great satisfaction of many here, embarked yesterday with his suite for Alexandria. He has prepared luxuriously for the accommodation of the black lady (the mother of his last son), and at the expense of the comforts of the other ladies who are with him, whose accommodations he has considered less than usual, owing to the great expenses he has been at for his favourite. The two unfortunate people whom Muley Yesied had used so ill are dead, and the Spanish slave remained undiscovered in a house in Tripoli. The tyrant is expected to return here again from Mecca next year.

September 20, 1787.

We were highly favoured last night with the company of the ladies of Hadgi Abderrahman's family to supper, the only instance of their having so far favoured a Christian house. The ambassador came himself first at nine o'clock in the evening: in about ten minutes after, his lady and his eldest daughter by his first wife, and two Moorish ladies, relations of the family, with their black and white women attendants, arrived. The gentlemen retired, and none of the male servants were suffered to appear.* As

* Subject to the immutable laws by which custom governs the east, the women do not associate with the men, not even at table, where the union of the sexes produces mirth and wit, and makes food more sweet. When the great intend to dine with one of their wives, information is given, and she prepares the apartment, perfumes it with precious essences, procures the most delicate viands, and receives her lord with the utmost attention and respect. Among the common people, the women usually stand, or sit in a corner of the room, while the husband dines; often hold the bason for him to wash, and serve him at table. Customs like these, which the Europeans rightly call barbarous, and exclaim against with justice, appear so natural here, that they do not suspect it can be otherwise elsewhere. Such is the power of habit over man: what for ages has been, he supposes a law of nature.

Savary's Letters from Egypt, vol. i. p. 167.

soon as the ladies came, the ambassador left us, as, agreeably to the custom of the country, he could not have appeared at the repast with his family. The Moorish ladies, when they entered the house, were so entirely concealed, that it was impossible to discover them, and they could only be known by the crowd of attendants that surrounded them, and by the whiteness and delicate texture of their drapery. When their slaves removed the upper covering, the next transparent web or baracan discovered the most costly dresses, with great quantities of jewels. Abderrahman's Greek was not painted, but the rest of the ladies were. Lilla Amnani gave us a reason for not adding this ornament to the rest of her dress, that being the mother of a family, she was just arrived at that age when the Moorish prayers could not be dispensed with; and as paint cannot be worn by any one during their orisons, she must, if she painted, be obliged, each time she attended her devotions, to wash it off and paint afresh.

It was very entertaining to us to see the curiosity and surprize every thing through the house excited in our visitors: they beheld in every second article something quite novel. They admired very much the books that were

lying about, as they are only accustomed to see, or rather hear of manuscripts, and they seemed hardly to credit that ladies sat down to read through the books they saw. On the apartments being shewn to them which were allotted for officers and gentlemen to sleep in occasionally, some of them manifested no less surprize at male visitors being permitted to sleep in the same part of the house where the ladies of the family were. When they were shewn the beds, they considered the building (as they termed it) of the bedsteads, inclosed with curtains, as distinct apartments: their own beds or couches are laid on the floor of their sedda or bedchamber, filling up an alcove, enclosed with rich curtains, as I have before described. At supper none of the ladies made use of a knife and fork, except Abderrahman's wife and daughter, who seemed to use them with some grace. They touched no wine, but drank sherbet and lemonade; and were in high spirits, and as much delighted as we were. Supper was not ended when the ambassador returned: a small part of our company attended him in the drawing-room, it being totally against the Moorish custom to have introduced him into the room where his wife and family were. During the conversation, while he was waiting

for the departure of the Moorish ladies, he told us that he had caused to be made, when in England, a very costly dress, which was done chiefly by his attendants, for the purpose of presenting it to one of the ladies of the court (Lady Aylesbury), with a very rich sash, and that he had sent another to the court of Sweden after his embassy to that country. Abderrahman's life has been spent chiefly in embassies; and from having lived so much in the courts of Europe, his thoughts and actions are more refined than the most polished of the Moors here, though he is one of their strictest Mussulmen. He permits his daughter, when she is dressed, to wear many of the presents he has received from Christian sovereigns, which are no small addition to her ornaments; and she is very proud of them, while they save her the trouble of relating how much Abderrahman is esteemed by almost every crowned head in Europe. Among these ornaments is a gold medal, a present from the King of Sweden: it is four inches in diameter, but the workmanship, which is relative to the history of Sweden, is highly executed, and is much esteemed.

About midnight, Abderrahman, attended by

hisblacks and two Moorish gentlemen, preceded the ladies home; who, when they quitted us, having again carefully concealed themselves in their baracans, and putting on yellow leather boots and slippers over them, walked home, encircled by their black slaves, attendants, and guards, with lights.

October 26, 1787.

The want of an opportunity for communicating with Christendom has prevented the possibility of sending my last letter; this, therefore, will accompany it, and bring you an account of the Bashaw having been very ill, a circumstance which is much to be deplored. It has been long suspected that the sword of civil discord hangs imminently over this devoted country, to overwhelm it the moment its present sovereign expires.

The dread, as well as the inveteracy, of the two younger princes against their eldest brother, the Bey, has been particularly conspicuous within the last three days. The Bashaw was taken suddenly ill, and a report was instantly spread of his death. The Moors were shutting up their shops, and the place was

thrown for a time into the utmost confusion; but the true state of the case was as follows. The Bashaw after dinner always retires to his couch or sedda, where he is attended only by those in whom he places implicit confidence. One of these favourites is a black woman, the other a Jewess, who sits by him and tells him tales till he falls asleep. The Jewess is known here by the name of Queen Esther, being considered the head of the Jewish nation, as all favours or petitions granted to the Jews by the Bashaw are only obtained from the sovereign through her influence. This woman goes almost every day from the Jew-Decca (or quarter of the town where the Jews live) to the castle, before the Bashaw's siesto, or hour of sleeping after dinner. She is not young, and so corpulent, that it is thought necessary for five or six men to walk always close to the animal she rides on, expressly for the purpose of assisting her in case of a fall. She was this day at the castle, and after reciting tales to the Bashaw, had, on his falling asleep, retired from his apartment. The Bashaw awaked, and not finding himself well, attempted to rise, and fell from the sedda where he was on the floor of the sala (a height of more than eight feet), in which situation his favourite black

woman found him, and ran to call Lilla Halluma. The Bashaw remained insensible for some hours. Sidy Useph hearing of his father's illness, hastened to the apartment, where Lilla Halluma and all her attendants were assembled round the Bashaw. Sidy Useph, despairing of his father's recovery, attempted to stab himself; but Sidy Hamet who was present prevented him. These two princes had declared to the Bey, in a quarrel that happened between them a few weeks since, that whenever their father died they would kill themselves, and not remain to be put to death by the Bey. Sidy Hamet and Sidy Useph now agreed to support each other, and by joining their interest, to act in concert against the Bey: they had never ventured to say so much in public before. Lilla Halluma, when she heard it, protested to all present, her fixed determination to drink the fatal cup the moment her lord expired, in order to avoid witnessing the scenes in the castle, which she knew would follow the Bashaw's death. The day following he continued dangerously ill, and Sidy Hamet and Sidy Useph armed their people. In the morning there was a very full court, as every body went on account of the Bashaw's illness. The Bey appeared perfectly

calm, seemed much concerned for his father, but was unarmed, as were all his people. Those who had armed themselves, when the Bey inquired what they meant by putting on so hostile an appearance without his orders, gave for reason, that in the last two hours his brothers had armed all their people. The Bey then asked what reason his brothers gave for so suddenly arming; and, on being told it was the distrust they had of his orders relative to themselves, he immediately desired his people to disarm and convince his brothers of their safety. The throne, he said, was his by right, by his father's and by the people's wishes, and no extraordinary steps were necessary to be taken, and he desired them not to arm again without his orders. It was expected from this conduct in the Bey that his brothers would immediately disarm; but as they did not, and the Bashaw grew worse, the Bey's people and parties attached to him were extremely uneasy, and from the fear of the Bey being assassinated by his brothers, they would not rest until the Bey permitted them to arm, and had forbidden his brothers to appear in his presence with arms. In the morning the access to the castle was free, but in the afternoon the avenues to it were shut, and every person in it, without dis-

tinction, was in a state of defence. A few particular persons only could get in or out, and the castle and town remained in the greatest confusion till the next day. The agitation of Lilla Halluma threw her into a fever, under which she still suffers. The Bashaw is now recovered, and the place tranquillised; but since his recovery he has shewn himself extremely distrustful of the Bey, for which no reason is assigned.

November 22, 1787.

Accounts we have just received from Europe, having explained to us a supernatural appearance that happened here some time since, lead me to tell you of the extraordinary manner in which an eruption of Mount Etna affected this country. Nothing could make a more desolate appearance than this town: the sky was extremely thick and dark, and the heavy rain, as it fell, left the white walls of the houses streaked with black, as if from sooty water tinged with red. This phenomenon appears now, without doubt, to have been caused by the eruption of Mount Etna* in July last.

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* Etna, now Mount Gibel, or, in one word, *Mongibello*, is the highest mountain in Sicily, and famous for its frequent

From the great convulsions of the mountain, showers of hot sand were carried towards Malta, and the amazing column of fire that issued took at last its direction across the sea towards Barbary, when the atmosphere on this coast became heated to an alarming degree, and occasioned great consternation; no one, at the instant, being able to account for such a phenomenon.

December 2, 1787.

We yesterday paid a confidential visit to the ambassador's family. As we were not expected,

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quent and dreadful eruptions, which have often destroyed the country to a great distance. It is said to be eight miles in height and seventeen in circumference. The lower parts are very fruitful, the middle shaded with woods, and the top covered with snow great part of the year, notwithstanding the flames and hot cinders it frequently throws up. The fire, which is continually burning in the bowels of this mountain, made the poets place here the forges of the Cyclops under the direction of Vulcan, and the prison of the giants who rebelled against Jupiter.

The eruptions of this mountain are elegantly expressed by Silius Italicus in the following lines:—

Summo cana jugo cohibet (mirabile dictu)
Vicinam flammis glaciem, aternoque rigore
Ardentes horrent scopuli: stat vertice selsi
Collis hyems, calidaque nivem tegit atra faville.

S. Ital. xiv. 571. *Brydone's Sicily and Malta*, p. 174.

the ladies were bathing. Abderrahman's daughter, Lilla Uducia, was the first that appeared, wrapped up just out of a warm bath; and her tirewomen were waiting to dress her, in compliment to Hadgi Mahmute her husband, who is going to leave Tripoli for a few weeks. From this circumstance I am enabled to give you an exact account of a Moorish toilet. Nothing was placed on a dressing-table as with us. The whole procedure of Lilla Uducia's toilet agreed, as the customs in this country generally do, with the most ancient descriptions. It was said of the Grecian ladies at Athens, "that they em-" ployed whole mornings in dressing and paint-" ing themselves." The Moorish lady never completes dressing herself in gala under several hours. The Roman ladies* are described to

* To shew to what an height the Roman ladies carried their passion for their beauty, it suffices to repeat what Dion Cassius says of Poppæa, first mistress, and afterwards wife of Nero, whom he caused to be followed in all her journies by herds of she asses, the milk of which was used to make her baths, for preserving the whiteness and delicacy of her skin. The Roman ladies were so nice in this respect, that they used a certain composition for preserving the freshness of their complexion, with which they made a paste that they laid upon their faces like a mask. Authors also inform us of their attention in consulting their glasses

have been very extravagant in their dress: their attendants had each a part of the toilet allotted to them; one had the dressing of the hair, another managed the perfumes, a third disposed of the jewels, a fourth laid on the paint and cosmetics. In a similar manner the slaves waited around Uducia, with the numerous articles necessary to dress and adorn their mistress, while different tirewomen or dressers, as they term them here, attended, to perform the distinct office of plaiting and perfuming the hair, arranging the eyebrows, laying on the cosmetics and painting the eyelashes, putting on the jewels, placing the head dress, and lastly, adjusting the whole figure.

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for the adjustment of their head dress, describing ingeniously their starts of rage and revenge, when the women who dressed them, and who were either their slaves or their freed women, did not according to their liking:

> She hurries all her handmaids to the task;
> Her head alone will twenty dressers ask.
> Psecas, the chief, with breast and shoulders bare,
> Trembling, considers every sacred hair:
> If any straggler from his rank be found,
> A pinch must for the mortal sin compound.
> Psecas is not in fault! but in the glass
> The dame's offended at her own ill face.

Dion Cass. l. 60. *Dryden's Juvenal. Sat.* vi.

A profusion of the richest Arabian perfumes and scented waters were used, and cloves reduced to the finest powder, simply by themselves, were prepared in a larger quantity than appeared possible to be used at once; but they proved only sufficient for the present occasion. The whole of this powder, near a quarter of a pound, was put into two large tresses of hair, descending from each side of the head behind, which were plaited to a size far beyond what the greatest quantity of hair growing on the head could accomplish, by mixing a quantity of black silk in them, prepared with strong perfumes by the slaves present: here they have no idea of false hair. The operation of painting the eyelashes with a black tincture, laid on by a gold bodkin, is very tedious, and the method of shaping the eyebrows, by pulling out every single superfluous hair, was evidently most painful.

Lilla Uducia's patience, and the pain she suffered while having her eyes and eyebrows adorned, proved that the African lady is no less anxious in her endeavours to please, than one brought up at the most splendid of the European courts.

Lilla Uducia, with an interesting countenance and manner, and a fine person, is not strictly

handsome; but when dressed, her face, which had undergone an entire change, wore the appearance of beauty. This lady, in embellishing nature, does not follow the custom of the country. The Circassian and the Moorish ladies adorn and paint themselves with different views: the former endeavour to heighten the beauties or hide the defects of nature; the latter only to add to the consequence of appearances, and the respect she wishes to shew to those for whom she dresses, leaving nature entirely out of the question. So perfectly are the features altered of some of the Moorish ladies when attired in gala, that their nearest friends meeting them by accident cannot possibly know them.

When Lilla Uducia was dressed, one of her women covered with costly rings her fingers, which had the appearance of shining jet, having been stained that colour with juice of henna, an herb growing here; another attendant threw over her a string of gold and silver charms; and a third brought her an embroidered silk handkerchief. In receiving the string of charms, a preference is attached to the taking it from the hands of those they suppose most interested for them; and this often creates a jealousy among the attendants, each one being eager to deliver

them into the hands of their mistress, or to put them on her.

Just as we were about to quit Lilla Uducia's apartment, her husband's approach was announced by an eunuch; she immediately veiled herself, as did all her attendants, as he entered the sala. After he had remained some time conversing with the Christian ladies, and speaking but little to Lilla Uducia, he left the apartment. We retired sometime afterwards, without having seen Abderrahman's Greek, who had not yet finished dressing.

January 30, 1788.

I do not know, my dear friend, how you will approve of the unconnected sketches I give you from this place, but I write them exactly as they occur, and were I to fill up the intermediate time in order to connect them, I must tell you of events that had not really happened; an imposition which would be too easily detected, where the character of the people is so peculiar to themselves and their country. Many of these events become interesting, and present a true portrait of the person spoken of, chiefly from being related at the moment of witnessing them.

On this plan, therefore, the sequel of the following narrative may possibly never reach you.

Ship-loads of unfortunate blacks are frequently brought to Tripoli: they are carried to the bazar, or market house, where they are bought by the rich people of the place, who occasionally sell them immediately to merchants waiting to re-ship them for other parts. We this morning saw a number of them, as we were going through the inner courtyard to the harem of a Moorish house of distinction. Two remarkably fine figures among some newly purchased blacks, a beautiful woman and a well looking man, arrested our attention. By their gestures, it was easy to perceive they laboured under some very deep distress: the moment, therefore, our first compliments of meeting the family were over, we inquired the history of these unhappy people, and the reason of their present apparent despair. We were told they had given a great deal of trouble to the merchant's family, so that they were obliged to be watched day and night, and all instruments put out of their way, as they were at first continually endeavouring to destroy themselves, and sometimes each other. Their story will prove that there is friendship and fidelity to be found even among savages. The

female, who is certainly beautiful for a black, is about sixteen, her hair long, full, and shining like jet, her teeth beautifully even and small, and their whiteness more wonderfully striking from the contrast of her face, which is of the deepest black complexion. Her stature is tall, and fuller than that of the blacks in general. She is esteemed to be handsomer than any one that has been brought here for years. This beauty (probably the admiration of her own country) had bestowed her heart and her hand on the man who is now with her. Their nuptials were going to be celebrated, when her friends one morning missing her, traced her steps to the corner of an adjacent wood; and immediately apprehending she had been pursued, and that she had flown to the thicket for shelter (the common and last resource of escape from those who scoured the country for slaves), they went directly to her lover and told him of their distress. He, without losing time to search for her in the thicket, hastened to the sea-side, where his foreboding heart told him he should find her, in some vessel anchored there for the purpose of carrying off slaves. He was just easy enough in his circumstances not to be afraid of being bought or stolen himself, as it is in general only the unprotected that are carried

off by these hunters of the human race. His conjectures were just. He saw with distraction his betrothed wife in the hands of those who had stolen her. He knelt to the robbers who had now the disposal of her, to know the price they demanded for her; but all he was worth did not make him rich enough to purchase his female friend, on whom the high price of two hundred maboobs (near a hundred pounds) was fixed. He therefore did not hesitate a moment to sell his little flock of sheep, and the small bit of ground he was possessed of, and then disposed of himself to those who had taken his companion. Happy that they would do him this last favour, he cheerfully accompanied her, and threw himself into slavery for her sake. This faithful pair was sold with other slaves to the African whose house we were in. The woman was to be sent off from this place with the rest of the merchant's slaves to be sold again, she having, from her figure and beauty, cost too much money to be kept as a servant. The merchant meant to keep the man, on whom a much less price was fixed, as a domestic in his own family.

This distressed pair, on hearing they were to be separated, became frantic. They threw themselves on the ground in the way of some

of the ladies of the family, whom they saw passing by; and finding it was the daughter of their master, they could not be prevented from clinging round her to implore her assistance, and their grief could only be moderated by this lady's humane assurances that she would intercede with her father not to part them. The master, too compassionate in so hard a case to make use of his right in keeping either of these unfortunate slaves by force, expostulated with the man, shewing him how easy his own blacks lived, and telling him that if he remained with him and was deserving, he should have many more indulgences. But the black fell at the merchant's feet, and intreated him not to keep him if he sent his companion away, saying, if he did, he would lose all the money he had paid for them both; for that, though knives and poison were kept out of their way, no one could force them to eat, and that no human means could make them break the oath they had already taken in the presence of their Deity, never to live asunder. In vain the merchant told this slave, that the beauty of his companion had raised her far above the price of those bought for menial servitude, and that she must soon become the property of some rich Turk, and consequently be separated from

him for ever. This barbarity, the black replied, he expected, but that still nothing should make him voluntarily leave her; adding, that when they were parted by force it would be time enough for him to die, and go, according to their implicit belief, to their own country to meet her, as in spite of those who had her in their power, he knew she would be already gone thither, and waiting for him to join her. The merchant, finding it quite impossible to persuade him by words to stay, would not detain him by force, but has left him at liberty to follow the fortunes of his companion.

Among a number of these new purchased slaves, ordered into the apartment where we were, was the beautiful female black. For some time her attention was taken up with us, but the novelty of the sight did not keep her many minutes from bursting into the most extravagant grief again at the thought of her own situation. She ran from us, and hiding her face with her hands, sat down in a corner of the gallery, while the rest of her companions standing round her, frequently pulled her violently to partake with them of the sight of the Christians, at whom they gazed with fear, amazement, and admiration, while their more

polished country-women, who had been longer in the family, laughed at them for their surprise and terror. But in these slaves, just driven away from their native soil, hunted like animals from the woods where they had flown for shelter, and enticed from their dearest connections, the sight of white people must naturally inspire every sentiment of disgust and horror. However, by the time they were a little convinced that their dread, at least of the Christians present, was needless, some of them became quite pacified, and were ordered to make up a dance. About twenty of them stood up. The ablest amongst them took the lead, the rest, touching the tip of each other's hand and foot, according to their manner of dancing, formed a long line, when each, with the greatest exactness and the utmost grace imaginable, repeated the steps and actions of their leader in perfect time. But neither intreaties nor threats could prevail on the unhappy black to join in this dance. She sat inconsolable by herself, and continued many days in the same sullen condition; and all we could learn on leaving the house concerning this unfortunate female, lately so happy in her own country, was, that she was destined with her husband, or rather lover, to embark in a few

days on board a merchant vessel, the owner of which had bought them both, with several others, to sell them at Constantinople.

February 27, 1788.

The dread of rebellion is still very general. Hadgi Abderrahman has just been with us from the Bashaw, to inquire if we had any lights on our terrace last night, as a light was seen in that quarter of the town, which had caused great alarm at the castle: the Bashaw therefore sent to signify by the ambassador, that he wished the Christians to be very particular in not suffering any light to be seen on their terraces after dark. This caution arises from the universal dread occasioned at present by the dissentions at the castle, which makes them suspect rebellion to be brooding in every part of the city.

So many plots are laid by each contending party, that no chief officer can consider himself safe, nor be assured that he is not the one singled out for destruction. If the Bashaw sends unexpectedly for any one of them to the castle, the consternation of his family is beyond description. They take leave of him as if for

the last time, and his family tremble with despair till he returns. These fears are rendered natural and unavoidable by the secret and sudden manner in which deaths happen to victims at the castle, who at various times have been massacred there without a possibility of avoiding their fate.

Hamet Hogia's family still recount one of these dreadful occurrences which happened to the father of Hamet Hogia's wife, whose name was Ben Shabban. He was distantly related to the present Bashaw's family. Some years after the Bashaw came to the throne, this Moor was supposed not to be in his interest. One day a message was brought for Ben Shabban's immediate attendance at the castle. This order came so early in the afternoon, that it was the hour of the Bashaw's siesto (or time of reposing after dinner), when almost every one in this part of the world is wrapped in sleep. When he set out from his house, his son accompanied him as if by accident, the youth knowing if he expressed any fear for his father's safety he would not let him go with him. When they arrived at the castle, they found every thing as they expected extremely quiet; but they were surprised at not seeing the Great Chiah

as usual in his seat in the skiffar, with his officers round him. This minister, even in the still hour of the afternoon siesto, never fails to be at his post, except in case of illness; and the present Great Chiah was Ben Shabban's sincere friend. His absence therefore, and this unusual hour of coming to the castle on business, struck them both forcibly, and Ben Shabban observed to his son that he did not like it; it looked, he said, as if something unusual was to be done. He determined, however, to go in, and his son prepared to follow him, declaring that, if there was any thing to fear, it was certainly a reason why he should accompany him; but his father forbad his advancing, as their going together would carry the appearance of fear, and confirm to the Bashaw their guilt, whatever it might be that they were suspected of. He therefore obliged his son to leave him, saying he would go into the castle by himself, and hope for the best. While Ben Shabban and his son thus stood debating, they perceived within the skiffar, at the further end of it, two hampers, or guards, looking at them with their hands behind them. These two guards were the only people they saw.

Ben Shabban was highly respected by all

the country, and therefore the less suspicious of any plot against himself. He parted from his son and entered the castle. The hampers let him pass quietly by; but the moment after, they threw the fatal cord over his neck, and strangled him instantly. In the mean time, the rest of the hampers employed on the same dark business went after Ben Shabban's son, and overtook the youth just as he had parted from a friend to whom he had in some degree declared his fears. They told him that his father was with the Bashaw, and desired him to follow them to the castle immediately. The son was struck with surprise: his father sent for to see the Bashaw at such an unusual hour, himself summoned so immediately after, it was too extraordinary to be accounted for. He had loitered much on his father's account after parting with him, and was then but a few steps beyond the castle gate; he therefore returned with the hampers, who must have appeared to him pale and ghastly, having that moment witnessed his father struggling in the agonies of death. When he arrived at the skiffar, he perceived every thing was still and quiet as before, except that he observed there were a few more hampers. The youth walked forward, looking suspiciously about him,

and soon discovered his father's turban, which, in his scuffle with the two hampers, had been thrown from his head, laying in a corner of the skiffar; as soon as he saw it he started, and knew his hour was come. They attempted to strangle him; but as he was strong, and more aware of the horrid business than Ben Shabban had been, he defended himself, by which means he was instantly cut to pieces by the knives of ten or twelve surrounding guards: contrary to the intentions of those in the castle, the blood flowing from the murdered youth announced to the town, much sooner than was intended, the tragical fate of the unfortunate father and son. Not one chief officer appeared to have been engaged in this dreadful affair, and it was said to have been perpetrated without the Bashaw's express orders. It is certain that jealousy among the Moors frequently urges them to anticipate the wishes of the Bashaw, and often renders his displeasure fatal, without any orders for so doing; as in this very case the Bashaw had never granted his teskera, or firman.

Speaking of the political anecdotes of this country: when we arrived here there were two fine youths, named Soliman and Ottoman,

one about sixteen and the other fourteen years of age, who were imprisoned, or at least immured, in one of the largest private houses in this place, where they had been kept ever since their infancy, guarded by a confidential eunuch of the Bashaw's and other attendants. Their features were only known to the eunuch, the rest of their people not being allowed to see them. These young captives were provided for at the Bashaw's expense, and every comfort afforded them that their solitary and melancholy dwelling would admit of. We often passed the house where they were; but the windows of the golphor (the only apartment in a Moorish house, as I have before observed, which has windows to the street) were always kept shut; and to guard against the possibility of these unfortunate brothers effecting their escape, by having any intercourse with persons passing by, they were never suffered to approach the golphor, or even the lower part of the house. The inner court-yard of their habitation was grated over the top with heavy bars of iron, in the same manner as the Bashaw's harem. Little transpired of these state prisoners, except that they were universally thought to be the sons of the eldest brother of the Bashaw; and, consequently, they had a prior

right to the throne—that throne, which had cost so much of the blood of the Bashaw's family, that he at length shrunk back, and his arm was arrested from hurting these two youths while it was possible to avoid it. For the unhappy lot of these young captives we witnessed the most poignant distress in the countenance of one person only, who we met with unexpectedly at the funeral of the mother of Lilla Halluma. On our quitting the apartment Lilla Halluma was in, we were conducted to a golphor, the windows of which were opposite the house where Soliman and his brother were confined. Among the guests we met there was the youngest and only surviving brother of the Bashaw, whose name was Celeby, and who was then Bey of Derner. He was waiting to accompany the remains of the mother of Lilla Halluma to the turba or mauselm. On our entering the golphor unperceived by Celeby we found him fixed in contemplation, observing the dwelling of his nephews; and while the tears fell fast from his cheek, he seemed in silent anguish deploring their case. Celeby a short time after returned to his viceroyship at Derner, where he died of the plague at the time that dreadful disorder began to manifest itself in this devoted place. Soliman and Ot-

toman caught the fatal infection from the eunuch whose care they were under, and with him perished, leaving the Bashaw free from further anxiety on their account. They died at the commencement of the plague, before the dead (for want of people to bury them) were hurried in confusion to their graves. The remains of these princes joined one of those long and brilliant processions that were yet conducted with order to the burying-ground, and had the great mass said over them at noon.

March 28, 1788.

A strange circumstance at Bengazi, which is only a few days' distance from us on the coast, threatens to subject us again to all the horrors of the plague, and shews how little subordination can be maintained here. A vessel with the plague on board arrived at Bengazi from Constantinople. The Bey of Bengazi ordered it to sail from the coast without being permitted to anchor; but the Bengazeens were so violent, that they insisted on taking the goods out of the ship. The Bey of Bengazi, to escape the contagion, shut himself up in his castle, leaving the Bengazeens to act

as they pleased, as he had not troops with him sufficient to oppose them. The vessel has come round to Tripoli under French colours, but the Bashaw has insisted on its sailing from this place immediately. We have only, therefore, to hope that the plague may not reach us again.

The town has been in some commotion to-day, from a general search having been made by the guards for Sidy Hamet's great seal, which was stolen from his person last night. It was of gold, chased with Turkish characters. Each of the princes have one of these seals, or royal signets, as soon as they arrive at a certain age. It is worn near the bosom on the left side of the jileck, next the watch, with a rich chain hanging from it. The mould is destroyed when the seal is made; and as they never suffer it to be taken away from their persons day nor night, they do not fear its being counterfeited. When the thief was discovered who had stolen the seal, Sidy Hamet ordered his hand to be cut off. This severe punishment was inflicted on the man on account of the very great danger he apprehended from his seal being out of his own possession, as in these troublesome times any of his confidential officers might have been sacrificed by a forged order sealed with it. The

Bashaw's seal is much larger than those of the princes; it is likewise of gold, and about three inches diameter: he never suffers it to be out of his sight a moment. When it is used, an officer seals the paper before him and returns it immediately.

We went to-day to congratulate Lilla Uducia (Abderrahman's daughter) on the safe return of her husband, Hadgi Mahmute, and his people from Mezulata, where he had been to view his olive estates.

At Mezulata are most extensive plantations of olive trees, which, when ripe, it is requisite for the owners themselves of the plantations (this being one of the greatest concerns in the country), with a number of their people, to protect from the depredations of the Arabs during the time the oil is making and collecting. It is brought in immense quantities to Tripoli, or shipped from the coast of Mezulata for Europe.

One of the Moors belonging to Hadgi Mahmute, who went on this expedition, has married a rich Mezulateen. We found her in the apartment of Lilla Uducia: she was remarkably dark, with very handsome features; tall, well-made,

and cheerful. She was pleased with the Christians; but when Lilla Uducia described to her the fine thread lace which the Christians wore, and informed her it was a valuable article, she laughed immoderately at their taking so much trouble and spending so much money to dress themselves with what she termed so many bits of rags. Her own dress was a bright purple and red cotton and silver baracan, of a very thick texture, with a deep fringe at the ends, which were curiously wrought in Egyptian work. This drapery folded most gracefully round her. She wore neither shoes, chemise, nor trowsers. On her ankles and arms she had immense large silver halhals, or bracelets; her feet were dyed, and her arms, from the wrist to the shoulder, as well as the neck and face, were adorned with a great variety of figures and flowers minutely engraved in the skin with gunpowder. Her cap was set with small gold and silver coins, and a number of silver ornaments mixed with mother-o'-pearl hung from it over her forehead; her ear-rings were of plain silver, and of these she had seven in each ear; her necklace was composed of coral, mother-o'-pearl, silver, and glass beads, mixed and strung together in many rows, covering nearly the front of her body, and reaching almost from her neck to her waist; her

hair was plaited in forty or fifty small tresses on each side of her forehead, fastened with a coral or glass bead. She wore a large sash of perfume over the left shoulder, in the same manner as the ladies wear it here, with the difference of the perfume being of a much coarser sort, being composed chiefly of common spices. The divisions of the sash, instead of being formed with gold beads, were made with curious sea-shells; a ribbon was likewise thrown over the left shoulder, on which a great number of silver charms were suspended. This completed her singular dress.

We have received to-day, from the Greek patriarch at Alexandria, a present of beccafigos (or birds that feed on figs), pickled whole in jars, and fit to eat without further dressing. They are not more than half the size of a lark, and are reckoned very delicious eating when prepared in this manner: the bones are perfectly dissolved. In Egypt these birds are taken in immense quantities, but only at a certain season of the year, when they follow the waters of the Nile, which they never fail to do when that river overflows its banks. There is a most beautiful bird here, natural to the climate, called by the Moors gogalas: its plumage is of the brightest gold-colour

on the breast, and its wings and back mazarine blue: it is finely shaped, and about the size of a thrush. These birds are likewise reckoned a great delicacy to eat.

April 12, 1788.

The Emperor of Morocco's son, Muley Yesied, arrived here four days since from Mecca on his way to Morocco; the guns are now firing for a visit he is paying at the castle. He did the Venetian consul the honour of going on board a vessel of that country yesterday, and during a repast prepared for him there he had the cruelty, for a mere frolic, to compel a very old and respectable Moor in his train to have his beard shaved. This being considered one of the greatest disgraces a Moor can suffer, the poor old man is inconsolable. His great age made the indignity offered him still more distressing. He was reported to be one hundred and twenty years old; but Moors and Turks keep no registers, from the idea that it is unlucky to do so. They reckon up their years by guess, from the periods of certain events: it is therefore no wonder that such uncertain methods should produce the strange mistakes we have heard of in their writings.

Muley Yesied was at Algiers when last on his way to Mecca; and the liberties he was permitted to take there, such as firing his piece with ball at the brim of a Christian's hat when he has met one riding along, and other freedoms equally obnoxious, has rendered him very troublesome to the Christians here. When he meets them his diversion consists of frightening their horses by riding suddenly up to them and firing at their heels: he frequently desires the Christians to race with him. His horses are the finest imaginable, used to stand fire, and astonishingly swift, and wherever he rides a great number of his blacks and soldiers instantly follow him. The horses of the Christians not being at all used to such violent exercise, makes it extremely disagreeable, and truly dangerous to join him: besides which, as he is constantly intoxicated, and his mirth is not at all civilized, being generally accompanied with very bad language: every Christian, therefore, avoids the meeting as much as possible. He is at present encamped on the Pianura: he has also one of the Bashaw's gardens allowed him, where he resides with his eight wives, besides favourites.

Muley Yesied is the eldest son, and, unfortu-

nately for the subjects of Morocco, will on that account probably be Emperor. He has no less than forty brothers. He is not thirty years of age, and has himself sixteen children.

The present Emperor of Morocco's sons are brought up in the following singular manner. As soon as they are born, the Emperor sends for a Moor of fortune (not one of the first people of rank), and delivers his son to him to bring him up as his own. The child never sees his father again till he is twelve years old. The Moor to whose care he has been delivered is then ordered to bring him to court, where he is examined by a council respecting the Koran, laws of the country, &c.; and upon this examination depends the fate of the Moor. If the Emperor approve of the education of his son, the child's foster-father's fortune is made; if not, the Moor is immediately cut to pieces in his presence.

Muley Yesied travels in great pomp, with a number of soldiers, who are regularly drawn up before his camp on the Pianura every day. It is thought he will not make a long stay here this year: he has been here, however,

long enough to shew the depravity of his character.*

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* The character of this atrocious tyrant has been well delineated by a writer who was himself an ocular witness of the facts he relates:

"Le vieux Roi" (says he) "ayant été instruit de ce que son fils Yiezit avoit fait, en fut indigné, il jura par sa loi, que ce fils ingrat ne verroit son visage que d'après avoir expiré ce sacrilége par un triple pelerinage, dans l'espérance que par ce moyen Yiezit reviendroit de ses fredaines, et que reconnoissant les fautes qu'il avoit commis, il les détesteroit avec plus d'aversion qu'il ne les avoit fait avec ambition: tel étoit l'intention du bon vieillard Muley Mahomet. La fête du Ramadan, ainsi que le mariage du roi de la Mecque avec Lilla Loubaba, aient été célébré, Muley Yiezit revient au Maroc avec sa mère, et sa sœur. Il s'étoit distingué à la Mecque à la course de chevaux. Il se flattoit que son père l'auroit pardonné, mais cela n'étoit pas possible: il resta donc à Mequinez pendant deux mois, où il mena une vie débauché, n'épargnant même pas les femmes et filles Juives, jusqu'au départ de la caravanne avec laquelle il retournoit à la Mecque. Il faut remarquer que de tout temps les princes du royaume de Maroc ont reçu une très-mauvaise éducation: on leur donne une femme étrangère, très-souvent même une negresse pour nourrice: ils restent sous la direction de celle-ci, et de quelques autres esclaves jusqu'à l'âge de sept ou huit ans; alors on les confie aux soins d'un Talb, pour les instruire dans la religion Mahometane."

This tyrant expired of his wounds in horrible convulsions in February 1792.

Abrégé de la Vie de Muley Yiezit, pp. 7, 132, imprimé à Rome, 1794.

June 12, 1788.

To you, my dear friend, who are always alive to the beauties and effects of nature, I cannot omit describing what an extraordinary impression an eclipse makes on the uninformed part of the inhabitants of Barbary. Of this we had ocular proof during the great eclipse of the sun on the fourth of this month, which was almost total, and occasioned for some minutes a gloomy darkness resembling that of midnight. The beginning of the eclipse was seen at Tripoli at half past seven in the morning: at half past eight, when it was at the height, the face of nature was changed from day to night. The screech-owl, not long retired to its nest, re-appeared, and disturbed the morning with its shrieks. Lizards and serpents were seen prowling about the terraces, and flights of evening birds, here called marabuts,* and held sacred by the Moors,

* These birds resemble the martin, swallow, and the bat. Their bodies are covered with short hair, their wings are feathered and very long, and their feet, which have claws like a bat, are so short, that they do not raise their bodies sufficiently from the ground to enable the bird to take its flight when it chances to light upon the earth, where it would die from its incapacity to rise if not assisted.

flew about in great numbers and increased the darkness. The noisy flitting of their wings roused the Moor, who had been stupified by fear; and when one of these heavy birds (which often drop to the ground by coming in contact with each other) chanced to fall at his feet, the African would start aghast, look at it with horror, and set up a hideous howl. About eight o'clock, when the lustre of the morning was completely faded, the common Moors were seen assembling in clusters in the streets, gazing wildly at the sun, and conversing very earnestly. When the eclipse was at his height, they ran about distracted in companies, firing volleys of muskets at the sun, to frighten away the monster or dragon, as they called it, which they supposed was devouring it. At that moment the Moorish song of death and *wulliah-woo*, or the howl they make for their dead, not only resounded from the mountains and valleys of Tripoli, but was undoubtedly re-echoed throughout the continent of Africa. The women brought into the streets all the brass pans, kettles, and iron utensils they could collect, and striking on them with all their force, and screaming at the same time, occasioned a horrid noise which was heard for miles. Many of these women, owing to their exertions and fears,

fell into fits or fainted. The distress and terror of the Moors did not in the least abate till near nine o'clock, when the sun assured themby his refulgent beams that all his dangers were passed.

During the morning and the day, the atmosphere was uncommonly clear, even for a Barbary sky, which rendered the effects of this great eclipse more striking. We learnt from Hadgi Abderrahman, who paid us a visit when it was over, that the first ladies in the place had trembled at the event, and several were seriously ill. The ladies of his own family, he said, had suffered much less at the appearance of the eclipse, from the circumstance of his being at home with them; for though he considered it would be useless to enter into a philosophical account of it to them, yet he assured them that the moon went occasionally to see the sun; and when they met, by their being so close together, the moon always interrupted more or less his light. This account, he said, the truth of which they were convinced of by his great earnestness, considerably abated their fears. To the ambassador it was a serious case, as Lilla Amnani is in a very delicate state of health; but the account he gave her of the phenomenon entirely pacified her.

August 28, 1788.

Muley Yesied is still here. Having described to you his disposition and his exploits; you will not be surprised at the following circumstance which happened a few days since. A French vice-consul, who is acting as consul till the arrival of his chief, thought the precautions taken by the other consuls, to avoid meeting with Muley Yesied, were not necessary; he therefore continued his rides as usual, without avoiding the paths frequented by Muley Yesied. In consequence of this plan, he some evenings ago, met upon the Pianura, the Emperor's son, who rode furiously up to him, and with his usual roughness of manners fired at his horse. The French vice-consul, though much alarmed, still supposed the Morokeen savage and his suite would not annoy him further; but Muley Yesied, completely intoxicated, swiftly passing him a few paces, put himself in a position to leap over the neck of his horse. As this appeared too dangerous an experiment to the vice-consul, he suddenly drew back, and the Emperor's son came up with the French dragoman who was following him: this so enraged Muley Yesied, that he drew his sabre, and threatened to cut the French

consul to pieces. The Tripolitans that were present interfered; but it was in vain they told him he must not insult a Christian flag in the Bashaw's dominions. Muley Yesied was too much heated with wine to understand reason, and the French consul perceiving the danger increase, clapt spurs to his horse, and endeavoured to reach the gates of the city, while the Tripolitans and Muley Yesied were debating the matter. Happily he succeeded and received no greater injury. Muley Yesied finding the next day the Bashaw highly displeased at this behaviour, and, being told by his officers that the treatment of the Christians here and at Algiers differs so much, that he must not attempt to take any liberties with them, has conducted himself very differently since, and has even sent to the Christian houses to invite the gentlemen and the ladies to his garden, but has had a general refusal.

You must perceive, by this account, how much better the Christians are treated here than at Algiers.* And though you are told

* The kingdom of Algiers is bounded on the east by Tunis, on the south by Mount Atlas, and on the west by the kingdom of Morocco and Tafilat. This country extends

in descriptions given of this place, that it is a piratical state, and the inhabitants live by plundering on the seas, and making great numbers of slaves, I am happy to inform you there are but few Christian slaves at present, who have been here for many years; nor is the number likely to increase. To maintain

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tends in length four hundred and eighty miles along the coast of the Mediterranean, and is between forty and a hundred miles in breadth.

Gezair, or Kessair, is an Arabian word corrupted from the Latin, *Cæsaria*; for the city of Algiers is the *Julia Cæsaria*, formerly the capital of that part of Mauritania, called by the Romans *Cæsariensis*, in order to distinguish it from two other provinces of the same name, which they distinguished by the surnames of *Tingatina* and *Sitifensis*.

Algiers, the capital of the kingdom, is built on the declivity of a mountain, rising in the form of an amphitheatre from the harbour, so that the houses appearing one above another, make a very fine appearance from the sea. The streets are narrow, and serve to keep off the extreme heat of the sun. The mole of the harbour is five hundred paces in length, extending from the continent to a small island, where there is a castle and large battery. On the land side, the city is surrounded by rocks, at the foot of which are vast plains fertile in corn and pasturage. This city is now the richest in all Africa. The number of inhabitants is said to be 100,000 Mahometans, 15,000 Jews, and 4,000 Christian slaves.

D'Herbelot, Biblioth. Oriental. Moreri, Dict. Hist. Le Sage Atlas Hist., Shaw's Travels.

peace with the different powers of Europe is at present the Bashaw's policy; and the few slaves who were here before the late peace concluded between Spain and Tripoli, did not at all agree with the numbers reported in Europe. The title of the sovereign here is Bashaw, nor are any tributes paid to the Porte, as is said, by the sovereign of this place: on the contrary, the Bashaw is seldom called upon by the Grand Signior. No piratical vessels are at present sent to sea against the Christians, and the few slaves here belonging to nations who are not at peace with the Bashaw are decently clothed: they walk about the town on their master's business or their own, with only the restriction of returning within the castle walls to the bagnio at sunset, where they are well fed, and are often considerably more in the confidence of their owners than any other dependants.

I cannot better describe to you the Algerine manners, than from an instance which occurred there not long since, and which shews their treatment of the Christians. At the last peace concluded between France and Algiers, it was agreed that no Algerine corsair should be aken on the coast of France. Previous, how-

ever, to the peace made with Spain in 1785, the Neapolitans sunk an Algerine corsair on the coast of France. The moment the news arrived at Algiers, the Dey dispatched his emissaries to the consulary house; and, without giving any notice, or time for defence or explanation, he had the French Consul dragged away to the common bagnio of slaves. The French sent twenty-one ships to Algiers on this occasion, and the Algerines demanded of the French forty thousand sequins for the injury done them, by the Neapolitans being permitted to take the corsair on their coast. The French dispatched two ships from Algiers to France for instructions to settle this matter; and ultimately sent, according to the Dey's desire, the rest of their ships to Malta, after having had their Consul liberated, and their trade declared safe from the Algerine corsairs.

September 2, 1788.

We had the satisfaction of seeing the Emperor of Morocco's son depart yesterday. While his suite was embarking, the greatest confusion prevailed among his people. Several of them tried to escape from him, owing to his ill usage. He was so much out of humour,

that he treated his wives extremely ill before they left him to go to the boat, which was covered over with close awnings. They were entirely concealed from the public view as they were rowed to the vessel, which was elegantly fitted up for their reception.

Muley Yesied's conduct, during his visits to Tripoli, is not in general so boisterous and offensive to strangers as it has been this time; but, exclusive of this circumstance, we were prevented seeing his ladies, on account of a circular letter sent to Tripoli, soon after their arrival, to announce the coolness that at present subsists between England and Morocco, owing to the Emperor of Morocco having refused provisions to the garrison of Gibraltar. I must here mention an odd trait in his character. By way of proving that he did not wish to quarrel with the English, he ordered his corsairs to look out for the smallest vessel bearing an English flag, and if there were two in company, and they could with ease take them both, they were to bring in but one on pain of his displeasure; if any one belonging to his empire attempted further to annoy an English vessel without fresh orders from him, they were to be put to death; but

they were not to return without using every exertion to bring with them one English vessel.

October 30, 1788.

Since my last, the country round us has become very unquiet; the Shaiks of the deserts, who are not in the Bashaw's pay, have been making frequent incursions against several of the Arab tribes and Moorish towns belonging to the Bashaw, who has sent the Bey and the two younger princes with troops to different parts of the kingdom to punish these disturbers.

Shaik Alieff, an Arab chief, came with his troops some days ago to assist the Bashaw against his enemies. His demands were so great, and his men so troublesome, that he appeared more in the character of an enemy than in that of an auxiliary. The Bashaw lost time in resisting his demands, while the enemy was gaining ground every hour, and advancing to Tripoli. The absence of the three princes, with the bravest of the Bashaw's agas, or generals, contributed to augment the fears of the inhabitants, the city being unavoidably left in a defenceless state; and

the Arabs of Shaik Alieff, in defiance of the rules always prescribed them by the Bashaw, not to enter the city gates, nor advance within a certain distance of the town walls, when encamped there for his service, entered the town and walked about with an alarming assurance. From the sacrifices the Bashaw made, they at last appeared satisfied and departed, and have already driven back the hostile Arabs.

I shall not tire you with repeated descriptions of frequent skirmishes that now happen near us, which announce a want of power in the Bashaw, and of unanimity in his family, threatening also general commotion in the country. These partial alarms are so common, that I shall mention them only when they present any account of the Moors or Arabs,*

* The dress of the Arabs is simple and uniform; it consists of a blue shirt descending below the knees, the legs and feet being exposed, or the latter sometimes covered with the ancient cothurnos, or buskin. A cloak is worn, of very coarse heavy camel's hair cloth, almost universally decorated with broad black and white stripes, passing vertically down the back; this is of one square piece with holes for the arms; it has a seam down the back. Made without

which I think may be new to you, as you live where the traces of ancient customs no longer exist, while here primitive manners are depicted in the deportment and habit of every Moor and Arab with few deviations. The African chief, Shaik Alieff, before he left the town, paid us a visit. This Getulian, or Numidian, perfectly resembled in his habits and manners the description given of the first inhabitants of those countries. His dress was that of the Jibeleen, or mountain Arab, whose habit is precisely the same as it is described in the time of our Saviour. The fineness of the Arab's dress is proportioned to his fortune, Shaik Alieff's upper covering, or baracan, made of Barbary wool famous for its beauty and whiteness, appeared at first sight to be of the finest muslin, many yards in length, which he had rolled in ample folds around his head and body. He wore a curious wrought belt (of a manufacture peculiar to this country and to

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without this seam it is considered of greater value. Here, then, we perhaps behold the form and material of our Saviour's garments, for which the soldiers cast lots, being "without seam from the top throughout." It was the most ancient dress of the inhabitants of this country.

Dr. Clarke's Travels, part ii. sect. 1, p. 421.

the hand of an Arab), ingeniously woven in a variety of figures resembling Arabic characters: it was wound several times tight and even round his body, and one end being doubled back and sewed up served him for his purse. In this belt he wore his arms, and he prided himself much on them, not on account of their richness, but from the proof he had had of their execution. After the manner of the Arabs, he wore sandals, which he took off on entering the apartment, and thus paid a compliment to those who received him; for among the Arabs no one can approach his superior with his slippers on. His air was noble, his gait haughty, and his figure about the middle size. The Arabs are in general tall. Shaik Alieff's features were perfectly regular and strongly marked; his complexion nearly black; his countenance very cheerful, though he was not a young man; and a settled vivacity seemed to be his characteristic; yet he retains all the ferocity of the ancient Arabs, and considers himself one of the masters of the desert of Tripoli; for the Wargummas and the Noilles, the two most powerful tribes known in these parts, hold the sovereignty of the deserts. Both the latter have acted, and are still considered as aux-

iliary troops to the Bashaw. Shaik Alieff's tribe is of those who were scattered throughout the provinces of Barbary, as descended from those Mahometan Arabians, who, pursued by the Turks, fled to the mountainous parts to save themselves with their cattle and effects, where they still continue to enjoy their liberty. They are divided into a multiplicity of little governments under their respective chiefs, and value themselves highly on having preserved their blood unstained by a mixture with other nations. They pride themselves on being descended from the tribe of Sabeens,* who passed from Arabia Felix into Africa, un-

* The Sabeens seem to have possessed a very considerable territory in the southern and best part of the Arabian peninsula. Their country was greatly celebrated amongst the ancients for the vast quantity of frankincense it produced. Saba, or Sabæ, its metropolis, according to the ancient geographers, stood upon a hill, at no very considerable distance from the Red Sea, being a large, opulent, and strong city.

Saba has given its name to the Sabeens. In fact, all the oriental geographers agree in saying, that the city of Marab was anciently called Saba, and that it was in former ages the capital of the country of Inun.

It was from this city of Saba that Balkis, whom the Holy Scriptures call the Queen of Saba, went out to visit Solomon; but

der their king, Melech Afrique, from whom Africa is said to have taken its name.

Shaik Alieff, during his conversation, according to the manner of the Arabs, marked with the fore-finger of his right hand on the palm of his left, all the different stops necessary to be made in his narration, and expressed the aspirations by an elevation of his head, while he expected his auditors to attend more to the motion of his hands than to the expression of his countenance. His discourse was interesting, facetious, and lively, except when speaking of war; it then acquired too great a degree of barbarity. With fierceness in his eyes, and wildness in his manner, he dwelt with delight on the havock he had made; and he recounted, with the greatest satisfaction, the number of chieftains' heads he had sent to the Bashaw.

The fatigue sustained by his troops and himself, in travelling and in war, according to

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but it is now so completely destroyed that its name is scarcely remembered in Arabia.

Antient Univers. Hist. vol. xviii, p. 333.—*D'Herbelot, Biblioth. Orientale.*

his description, appeared to us incredible. They traverse the sands for many days with no other refreshment than a small bag of meal and some water; while at night they are sometimes drenched by heavy rains, deprived of their garments, which it is the custom to throw over their horses, on the preservation of which their own lives depend, and often sleeping under their horses to shelter themselves from the wet. If overtaken by the dreadful hot winds, and if short of water, which they frequently are, when in this dilemma, so much exhausted as to despair of their lives, they have recourse to what they reckon the last expedient, which is, laying themselves flat on the sands, almost buried in them, and with their mouths close to the ground, they endeavour for some hours to inhale a cooler vapour from the earth than that of the burning atmosphere around them; and rising, after the meridian of the day is passed, endeavour to pursue their journey, when, as the Arab chief said, they were often foiled again; the sands, like the foaming ocean, put in motion by the winds, following them suddenly in immense waves, and overwhelming them. The chief declared, that, in this manner, he had frequently lost great numbers of his people.

Shaik Alieff's attendants exactly answered the appellation given them by the Moors of the Wild Arabs, and it required no small trouble in the Moorish and Christian servants to watch their actions and keep them in order while waiting for their chief. Their dress was uniformly the same, a brown baracan made chiefly of goat's hair, and manufactured by their women in looms without a shuttle, remarkably thick and of a manufacture not to be mistaken for any but that of the Bedouin women. These baracans, six yards long, and five or six feet wide, serve for their whole dress by day, and their bed and covering by night; except, as I have said, when they deprive themselves of even this, to cover a favourite or valuable horse. The enormous length of their guns and other weapons, and the fierceness of their countenances, gave them a most alarming appearance. Shaik Alieff, before he left us, accepted of a pair of scissars and a penknife, on which he had bestowed the highest encomiums, as the Arabs much admire English steel work. He came mounted on a most beautiful white horse, but his people were all on foot.

December 20, 1788.

Two weddings have been celebrated at the castle this week. Sidy Hamet, the second son of the Bashaw, who has been for a short time a widower, was married to a lady of Turkish extraction; and a daughter of the Bashaw's, to the Dugganeer's nephew. The present Dugganeer, or officer at the head of the customs, is a Neapolitan renegado: but I have before observed to you, that when Christian slaves become renegados, they often hold the highest offices in Turkey and Barbary.

According to the custom of this country, a Moorish lady's wedding clothes are accumulating all her life, and, consequently, the presents sent from her father's to the bridegroom on the eve of her wedding are most abundant. Among the articles in the princess's wardrobe, were two hundred pair of shoes, and one hundred pair of rich embroidered velvet boots, with baracans, trousers, chemises, jilecks, caps, and curtains for apartments, and many other articles in the same proportion. Each set of things was packed separately in square flat boxes of the same dimensions, altogether very numerous. These would have been taken to

the Dugganeer's house, but Lilla Howisha (as the Bashaw's daughter) not quitting the castle, they were conveyed with great pomp and ceremony in a long procession out of one gate of the castle into another, escorted by guards, attendants, and a number of singing women, hired for the purpose of singing the festive song of *Loo, loo, loo,** which commences when the procession leaves the bride's father's house, and finishes when it enters the bridegroom's house.

Two separate feasts for these weddings were celebrated in the castle on the same day: that for Lilla Howisha, the Bashaw's daughter,

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* The marriage ceremonies of these people are invariably performed in the night, and attended with considerable gaiety. The bride is conveyed to the bridegroom's place of residence by her parents and friends, preceded by a band of men bearing lanterns and playing on tabors: these are followed by slaves carrying baskets of henna, and various perfumes, together with the jewels and night robes of the bride, who is also preceded by a slave, who walking backwards presents a looking-glass towards her; a number of women are always in the train, and contrive to make a great noise till the procession arrives at its destination, when feasting, music, and dancing continue till midnight, at which period the company retire.

Blaquiere's Letters, vol. ii. p. 73.

at her apartments; and Sidy Hamet's wedding, in that part of the castle where he resides. Sidy Hamet, who could not be seen at his bride's feast, received the compliments of his subjects and the foreigners of rank at court, and was superbly habited on the occasion.

In our way to Lilla Halluma's apartments, the great concourse of people at the castle rendered it as usual impossible to proceed a step without being surrounded by attendants to clear the way.

The apartments of the two brides were entirely lined with the richest silks. A seat*

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* Il existe dans les maisons de Tripoli un usage singulier; c'est que dans presque toutes les chambres, qui sont ordinairement longues et étroites, on trouve à chacune des deux extrémités une estrade de planches, à peu près élevée de quatre pieds, sur laquelle on monte par d'étroits échelons. Ces estrades ont une balustrade et quelques ornements en bois; on entre sous l'estrade par une petite porte. En examinant quel pouvoit être le but de cette disposition singulière, je trouvai que chaque chambre pouvoit contenir le ménage complet d'une femme, puisque sur l'une des estrades on plaçoit le lit; sur l'autre, les hardes et les enfants; sous l'une on range la vaisse.. et les choses destinées aux repas, et sous l'autre, le reste des effets du ménage. Cet arrange-

elevated near six feet from the ground, in the alcove, the most distinguished part of the room, was prepared for the bride, where she sat concealed from the spectators by an embroidered silk veil thrown over her. Her most confidential friends only went up to speak to her, by ascending seven or eight steps placed on the right hand side for their approach; they then introduced themselves to her presence by cautiously lifting the veil that covered her, being very careful not to expose any part of her person to the spectators beneath: the etiquette was to speak but a few words, in order to afford time for other ladies to pay their court to her. Her eyelashes were deeply tinged with black; and her face* was painted red

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ment laisse au milieu du salon la place nécessaire pour recevoir des visites; et un homme, dans une maison ou dans un appartement composé de trois ou quatre pièces, peut avoir trois ou quatre femmes, avec toutes les commodités possibles et dans une parfaite indépendance les unes des autres.

Voyages d'Ali Bey en Afrique et en Asie, tom. ii. p. 19.

* This curious practice instantly brought to our recollection certain passages of Scripture, wherein mention is made of a custom among Oriental women of "putting the eyes in painting," and which our English translators of the Bible,

and white, but not ornamented with gold. Lilla Howisha is one of the handsomest women in Tripoli. Her dress was the same as I have already described to you, but the gold and silver jewels with which it was almost covered, left little of its texture to be seen; her slippers were brilliant, discovering her foot and ankle, which were partially dyed with henna,* nearly

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Bible, unable to reconcile with their notions of a female toilet, have rendered "*painting the face.*"

2 Kings, ix. 30. "And when Jehu was come to Israel, Jezabel heard of it, and she *painted her face* and tied her hair."

Dr. Clarke's Travels, part ii. sect. i. p. 384.

* It is with the greenish powder of the dried leaves of the henna, that the women procure for themselves a decoration so whimsical. The henna is a tall shrub, exclusively multiplied in Egypt. The leaves are of a lengthened oval form, opposed to each other, and of a faint green colour. The flowers grow at the extremity of the branches in long and tufted bouquets, the smaller ramifications which support them are red, and likewise opposite; from their cavity springs a small leaf almost round, but terminating in a point. In truth, this is one of the plants the most grateful both to the sight and the smell. The gently deepish colour of its bark, the light green of its foliage, the softened mixture of white and yellow, with which the flowers, collected into long clusters like the hilbe, are coloured, the red tint of the ramifications which support them, form a combination of the most agreeable effect.

the colour of ebony; and she wore on her ankles double gold bracelets. The jewels on her fingers appeared more brilliant from the dark colour underneath them, which also added much to the whiteness of her hand and arm.

Two slaves attended to support the two tresses of her hair behind, which were so much adorned with jewels, and gold and silver ornaments, that if she had risen from her seat she could not have supported the immense weight of them.

Magnificent tables were prepared at each of the bride's houses, furnished with the choicest delicacies of hot viands, fresh and dry preserves, and fruits peculiar to the country. These tables were surrounded with gold and silver embroidered cushions, laid on the floor to serve as seats for the guests, who were served with the refreshments before them, by Lilla Halluma and

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As to the numerous medicinal virtues which the different parts of the plant are said to possess, nothing certain has hitherto been established by experiments. Several authors have made the enumeration, and I satisfy myself with referring to them.

Sonnini's Travels in Upper Egypt, vol. i. p. 271. *Savary's Letters on Egypt*, vol. i. p. 277.

her daughters, who were constantly moving round the tables, attended by their slaves and confidential women. The black slaves were almost covered with silver, and had nearly treble the quantity of ornaments they usually wear on the head, neck, arms, and feet.

The account of the ceremonies observed at this feast by the ladies of Hadgi Abderrahman's family, will be sufficient to make you acquainted with those performed by other ladies of rank in this place, as all act uniformly at weddings as far as their fortunes will allow.

Lilla Amnani and Lilla Uducia, though they knew their visit at the castle would only take up a very few hours, took with them, notwithstanding, a considerable quantity of clothes to change, reserving the richest and most shewy dresses to put on last. Lilla Uducia's first dress was composed of a chemise made, according to the fashion of the country, of silk, gold, and gauze. She wore two jilecks, the under one of crimson velvet and gold lace, the upper one of green and silver brocade; and her baracan, which was as usual of several yards in length and width, was made entirely of violet embossed ribbons, nearly eight inches wide, with gold

work between each, and a broad stripe of bright gold went through the middle of the baracan from one end to the other, having a singular and rich effect, when wrapped in folds round her body. Both ends of this baracan were embroidered in gold and silver, nearly half a yard in depth. She wore a pair of pale yellow silk trousers, which had also a broad gold stripe up the front from the ankle to the waist, with a rich border of gold round the bottom: she wore all the jewels she could collect, with the addition of some valuable gold orders of her father's.

Lilla Amnani and herself soon after their appearance in the castle changed their dresses, before they "threw," as they termed it, "the "first money," to the amount of ten maboobs, to a favourite attendant belonging to the ladies of the castle, who was dressed for the occasion. Soon after they changed their dresses a second time, and presented between thirty and forty maboobs to each of the brides: they then dressed a third time, previous to sitting down to dinner.

The feast for Sidy Hamet's bride was celebrated in the same manner as that of his sister: all the company retired from the castle before sunset.

It is during these large mixed companies, that the female intriguing messengers belonging to the castle find much employment, by delivering messages of gallantry, or introducing, among the immense crowd of visitors, the princes in disguise, who by their assistance are not unfrequently in these meetings closely wrapped up in the baracan of a female, for the purpose of more easily beholding the select beauties of their country, whom they cannot possibly obtain a sight of in another way.

To render this account more interesting to you, I can with truth assert, it could only have been collected within the circle of those few individuals, whom the Bashaw's family, from a real attachment, admit confidentially to their friendship and acquaintance.

END OF VOL. I.

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